THE INTERPRETER'S COMMENTARY ON THE NEW TESTAMENT
VOLUME VI

THE EPISTLES TO THE CORINTHIANS AND GALATIANS

WITH NOTES AND COMMENTS

BY

JOHN EDGAR McFADYEN, M.A. (GLAS.), B.A. (OXON.),
PROFESSOR OF OLD TESTAMENT LITERATURE AND EXEGESIS, KNOX COLLEGE, TORONTO
AUTHOR OF "OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH," "INTRODUCTION TO THE OLD TESTAMENT," "THE PRAYERS OF THE BIBLE," ETC.

THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

NEW YORK
A. S. BARNES & COMPANY
1909

THE INTERPRETER'S COMMENTARY ON THE NEW TESTAMENT

IN EIGHT VOLUMES

WITH NOTES AND COMMENTS

BY

LYMAN ABBOTT, D.D., AND JOHN E. McFADYEN, M.A.

BY LYMAN ABBOTT

THE GOSPEL ACCORDING TO ST. MATTHEW
THE GOSPEL ACCORDING TO ST. MARK AND ST. LUKE
THE GOSPEL ACCORDING TO ST. JOHN
THE ACTS OF THE APOSTLES
THE EPISTLE TO THE ROMANS

BY JOHN E. McFADYEN

THE EPISTLES TO THE CORINTHIANS AND GALATIANS

Copyright, 1909, by A. S. Barnes & Co.

To my

DEAR AND TRUSTY FRIEND

REV. THOMAS ROWATT BROWN

PREFACE TO THE INTERPRETER'S COMMENTARY.

There are five groups of questions to which the student of the New Testament seeks intelligible replies.

1. When and by whom were the books which contain this collection of writings, and their contents, respectively written?

2. How nearly does the text which we possess conform to the text of the original writings which have long since perished, and what changes, if any, are necessary to be made in the New Testament in common use to make it more perfectly conform to the original?

3. Does the English translation offered by the two English versions in common use — the Authorized version and the Revised version — correctly represent the original, and in case it does not, what modifications will enable the English reader to get more accurately the meaning of the original?

4. How would these writings have been understood by the people to whom they were addressed; when they are reports of speeches or controversies, how would the spoken words have been understood; and what aid can we get toward a correct answer to these questions from a knowledge of the times, the people and their manners, the customs and prevalent habits of thought? Thus when Jesus in his denunciation of the Pharisees says, "How can ye escape the damnation of hell?" His words literally rendered are, "How can ye escape from the condemnation of Gehenna?" What was Gehenna? How would his auditors have understood this question?

5. The New Testament writings contain the enunciation of certain moral and spiritual principles of general application. How are they to be understood and how are they to be applied by us to the personal and social problems of our own time?

This commentary is devoted chiefly to a consideration of the fourth and fifth classes of questions. In so far as knowledge of historical, literary criticism, textual criticism and verbal criticism is necessary in order to apprehend the way in which contemporaries would have understood the original writings and discourses and in order to see how the principles embodied in these writings and discourses are to be understood and applied in our time, the results of scholarly discussions are given. But, except for this purpose, there is very little discussion in these pages of the questions of authorship, text, or grammatical construction. The student will find plenty of commentaries devoted exclusively to these pre-

liminary questions. It has not been thought necessary to repeat their work in these volumes. In other words, this commentary is primarily not a critical but an interpretative commentary.

The difference between these classes of questions and also their interdependence can best be made clear by a concrete illustration. The Gospel of Matthew contains what purports to be a report of a sermon delivered by Jesus Christ very early in His ministry. This sermon occupies the fifth, sixth and seventh chapters of the Gospel. Is this a report of an address delivered by Jesus at one time, or has Matthew here brought together kindred instructions given by Jesus at different times, and fused them into one composition in order to give greater unity and efficacy to the teaching? This question is one for literary criticism and comes under the first category. Some texts in their report of the Lord's prayer, given in His sermon, contain the doxology. "Thine is the kingdom, and the power, and the glory forever, Amen." Others omit this doxology. Which text properly conforms to the original? This question is one for textual criticism and belongs in the second category. How are we to understand the direction, "Take no thought for the morrow?" What is the meaning of the original Greek which is rendered in the Revised version, "Be not anxious?" This question is one of verbal criticism and belongs in the third category. How would the disciples of Jesus Christ have understood His definition of His mission in the phrase, "Think not that I have come to destroy the law and the prophets; I am not come to destroy but to fulfill"? How, in the light of their probable understanding, are we to understand this declaration? What does it teach us respecting the mission of Jesus Christ and the relationship of Christianity to Judaism? These are questions of interpretation and come under the fourth and fifth categories. If the reader will turn to the pages of this commentary in which Matthew's report of the sermon on the mount is treated, he will find there an answer to all of these questions, and he will also find a practical illustration of the relative emphasis which in this commentary is generally put respectively upon the literary, the textual, the verbal and the interpretative groups of questions.

The authors in one introduction to the whole of the New Testament and in special introductions to its several books, have given their conclusions upon the questions, when, where, by whom and for what purpose the books were respectively written, and they have also indicated, but only briefly, the grounds on which these conclusions are founded. They have usually accepted the texts on which our English New Testament is based. Where the Revised version adopts a different text from the older Authorized version, the text of the Revisers is generally to be preferred. In a few cases the authors have adopted a different text from either and have stated the reasons for so doing. The commentary has been prepared for English readers, but it is based upon a careful study of the

original Greek. Whenever in the author's opinion a different translation of the Greek will aid the English reader in getting a true understanding of the passage, such translation is furnished in the notes. In the later volumes, those furnished by Dr. McFadyen, the author's translation of the Epistle is incorporated in the Notes. Except where a difference of translation is indicated the accuracy of the translation in common use — either that of the Authorized version or that of the Revised version — is assumed, and very little space is given to purely verbal and grammatical criticism.

The main object of the authors has been twofold:

1. To make clear the meaning of the writings or the subjects as they would have been understood by those to whom they were addressed. For this purpose much attention has been paid to an account of ancient manners, customs and opinions. To aid in making these clear, free use of illustration has been made.

2. In the light of such explanation, the authors have endeavored to interpret the teachings of these writings and addresses as they are to be understood in our time, and applied to our life problems, whether social or individual. For this commentary is prepared by those who believe that the New Testament is the authoritative interpretation of the principles and precepts inculcated by Jesus Christ, and the spirit which He came to impart, and that in it is to be found the solution of our social and spiritual problems and a divinely inspired guidance toward that kingdom of God which Paul has described as "righteousness and peace and joy in the Holy Spirit."

It only remains to add that the Commentary on the four Gospels, the Book of Acts and the Epistle of the Romans has been prepared by Lyman Abbott; the commentary on the other books of the New Testament by John E. McFadyen.

February, 1909.

LYMAN ABBOTT.
JOHN E. MCFADYEN.

My portion of this commentary, Matthew-Romans, volumes 1, 2, 3, 4 and 5, was first published during the years 1875–1888. I have seen no reason to depart from the principles of interpretation stated in the original introduction printed in 1875 (Volume 1, pages 11–43), but I have subjected these volumes to a careful revision and wherever in any important respect later studies have modified my expressed convictions, I have indicated the change in supplementary notes, leaving the original comments unaltered. It seemed more honest to indicate thus clearly the change of position than to make the change by rewriting the notes now without indicating the alteration. Where no change is indicated, it may be assumed that in all essential respects my personal view is that indicated in the original notes.

LYMAN ABBOTT.

PREFACE.

It has often seemed to me that Biblical commentaries are not always as attractive as they might be. The scattered information given in the notes has to be carried back by the reader into the text with the result that the interpretation often seems to suffer from a certain sense of jerkiness and lack of continuity. I have sought to obviate this by weaving into the course of the comment a translation of my own which stands out prominently in black lettering, and which can thus be conveniently compared with the ordinary Biblical text which is printed at the top of the page, immediately above the commentary. The translation, running as it does through the continuous exposition, shows the reader how the words lie in the apostle's mind; and they make it easy for him to follow the sequence of an argument or to see the force of an appeal, without passing continually from the commentary to the text.

The volume does not attempt to say all that might be said, but only such things as seemed really to interpret the apostle's thought. Its object is to show how interesting, how vital, and how modern those ancient epistles are. I desire to record my special obligations to *Die Schriften des Neuen Testaments, neu übersetzt und für die Gegenwart erklärt.*

JOHN E. MCFADYEN.

DECEMBER, 1908.

FIRST EPISTLE TO THE CORINTHIANS.

FIRST EPISTLE TO THE CORINTHIANS.

Introduction.

No book in the New Testament exhibits more graphically the magnitude and variety of the problems which Christianity had to face in its effort to subdue the ancient world to itself, than the first epistle of Paul to the Corinthians. Corinth was, in a very real sense, the meeting place of east and west, of their commerce and their thought. Of the brilliant and beautiful city, it has been said that "in her quickly pulsing life, in her luxury and vice, she may be described as the Paris of the ancient world." The atmosphere of Greece lies about the epistle: the eager mind is here that discusses and questions the resurrection (xv. 12), the spirit of faction is here that cursed the ancient democracies, and that now threatens to rend the church with party cries; the large and tolerant outlook is here, and the deep and vivid interest in life and its problems.

In this city of art and commerce, of intellect and vice, there was a "church of God" (i. 2), founded by the apostle Paul (iii. 6). He claims to be the father of the Corinthian Christians, and they are his beloved children (iv. 14 f.). During the year and a half which he had spent at Corinth (Acts xviii. 11) "teaching the word of God among them," his evangelistic efforts had been crowned with a considerable measure of success (1 Cor. i. 4–7); and though there, as everywhere, he had encountered bitter opposition from the Jews (Acts xviii. 6), yet not only Gentiles but Jews were won for the gospel, including even a ruler of the synagogue (Acts xviii. 8, 1 Cor. i. 14). Naturally, however, the bulk of the converts were Gentile (1 Cor. xii. 2). Most of them were drawn from the lower classes, few were numbered among Corinth's wise or mighty or noble (i. 26); but doubtless there were a few. The graphic description of the celebration of the Lord's supper in xi. 20 ff. presupposes a variety of social conditions, and such a man as Stephanas (i. 16, xvi. 15) would probably be well off. Paul recognized the great strategic importance of Corinth. In the words of the vision, *Be not afraid* (Acts xviii. 9), we get a glimpse into the anxious emotion with which he began his labor; but the eighteen months which he spent there were rewarded by the rise of a church, whose members were rich in Christian "utterance and knowledge, and came behind in no gift" (i. 5 f.).

The work of Paul had been very ably seconded by Apollos; what Paul

had planted, Apollos had watered (iii. 6). It is clear from i. 12 that Paul and Apollos impressed the Corinthians in very different ways. Apollos was a brilliant speaker, and, as an Alexandrian, no doubt a master of the allegorical interpretation of the Old Testament (Acts xviii. 24 ff.), with which he confuted the Jews and proved that Jesus was the Messiah. On his arrival at Corinth, his influence began at once to tell powerfully: his eloquent and philosophic preaching would be more attractive to the average Greek, who worshipped "utterance and knowledge," than the simpler and more unadorned speech of Paul. To the credit of both men, however, neither looked upon the other as a rival. They were both God's fellow-workers (iii. 9). Paul recognizes that "he that planteth and he that watereth are one" (iii. 8); and Apollos, who happens to be with Paul when he writes this letter to the Corinthians, refuses to take advantage of Paul's earnest request that he should visit Corinth with the brethren who are about to go (xvi. 12).

This letter was written from Ephesus (xvi. 8)—where Paul stayed between two and three years (Acts xix. 10, xx. 31) after leaving Corinth—and apparently towards the conclusion of his stay (Acts xix. 21, 1 Cor. xvi. 5). It is written at any rate before Pentecost (xvi. 8), perhaps about Easter (of 57 A. D.?). There was constant intercourse between Ephesus and Corinth, and Paul is obviously thoroughly well informed of the Corinthian situation. His own letter is indeed, in part, a reply to a series of questions he had received from the Corinthians (vii. 1 ff.) regarding certain matters of practical importance: *e.g.* marriage and divorce, the partaking of the flesh of animals offered in sacrifice to idols (viii.–x.), (perhaps also whether women should be unveiled in the Christian assembly, xi.) the exercise of spiritual gifts (xii.–xiv.), the proper method of taking the collection for the poor of the Jerusalem church (xvi.). But Paul had other sources of information, some of which are named, others we are left to infer. Members of the household of Chloe brought him news of the divisions in the Corinthian church (i. 11). Through Apollos (xvi. 12) and Stephanas with his two companions (xvi. 17) he would be kept in touch with the situation. He "hears" how certain public services are being conducted (xi. 18), he knows the rumors about the moral life of the church (v. 1), he is aware of what some people are saying about the resurrection of the dead (xv. 12). His own letter is written with an intimate knowledge of the situation—the first six chapters being suggested, roughly speaking, by the reports he has received, the other by the letter they had sent. He had already written a letter before this one which appears to have been, perhaps wilfully, misunderstood (v. 9): and the present situation is serious enough to justify him in sending Timothy to Corinth in advance of himself (iv. 17, xvi. 10 f.),

though whether Timothy reached Corinth or not is uncertain (cf. xvi. 10—*ff*; and Acts xix. 22).

The two most conspicuous features of the Corinthian community were contentious intellectualism and immorality,—both features specially characteristic of decadent Greece; and in harmony with this is the opening emphasis on the ideal sanctity and unity of the church (i. 2). The low morality is very intelligible when we consider that Corinth was one of the great seats of the worship of Aphrodite, who had over a thousand priestesses in the city devoted to her immoral cult. It was at Corinth that Paul drew his dark picture of heathen morality in Rom. i. 18 32. After a terrible list of offenders against the divine law, beginning with fornicators and including thieves and drunkards, Paul goes on, "And such were some of you" (vi. 11)—a sentence which shows the tremendous task which Christianity had before it, and at the same time explains many of the unlovely features in the life of the church. Such men had to be spoken to as babes (iii. 1). Equally conspicuous, however, with their low morality, was their intellectual conceit. Greece was the home of philosophy, and to the knowledge and wisdom of the Corinthians Paul makes many ironical allusions. Their knowledge "puffs them up" (viii. 1, cf. iv. 6, 18) and one effect of this conceit is to create a divisive spirit in the community. One man claims to belong to Paul, another to Apollos, another to Peter (i. 12; see note). These watchwords no doubt represent tendencies rather than parties. The eloquent Apollos would have his admirers; Paul, with his simpler gospel, would have his: the Petrine party probably represents a Palestinian type of piety — led perhaps by followers of [illegible] — of a narrower and less liberal type than that of Paul, *e.g.* in the matter of meat offered in sacrifice to idols. But despite the differences, there is no "schism" in the modern sense of the word: all together form the "church of God in Corinth."

The epistle gives us more than one interesting glimpse into the conduct of a religious service at Corinth (xi. 17 ff., xiv. 2 ff.). Here the rhetorical gifts of the Greeks would have ample scope, and there must have been some very effective speaking, when the secrets of the heart were manifest, and unbelievers were convinced that the presence of God was in the meeting (xiv. 24 f.). Often however, an unbridled individualism must have reigned, which gives point to Paul's warning that the object of a public religious exercise is practically frustrated "unless *the other man* is edified" (xiv. 17). The natural mobility of the Greek temperament was heightened by its contact with the "spirit" of the new religion, and the most welcome manifestations of the spirit were the most sensational. The scenes at the services must often have been disorderly (xiv.) and sometimes disgraceful (xi. 21 f.). The passionate and convincing exhortation of a prophet would

be interrupted by the unintelligible speech of one who had the ecstatic gift of tongues. The gifts often contributed to display rather than to edification, and the worship seemed to be that of a God not of peace, but of confusion; so much so that an ignorant or uncharitable stranger stepping into the meeting would at certain moments be inclined to believe that the worshippers were mad (xiv. 23). Even the women, smitten with the emancipating spirit of the new religion, were beginning to forget the decorum which every self-respecting Greek woman was expected to observe in public (xi. 5 ff.).

Only a man of unusual versatility would have been able to deal effectively with such a situation as that presented by Corinth. The problems which clamored for solution were both practical and speculative. Out of the confusion presented by those vivid and complex elements of Greek life, a world of order had to be created; and the nimble Greek intellect would expect to be satisfied with a speculative solution of its difficulties. In both these directions the greatness of Paul is manifest, and he more than justifies his claim to be all things to all men (ix. 22) — a Greek to the Greeks no less than a Jew to the Jews. In this connection, the collocation of chs. xv. and xvi. is very striking. As at Athens (Acts xvii. 32) so at Corinth, difficulties were felt about the resurrection (1 Cor. xv. 12). In an argument of much power and eloquence, which shows his great constructive intellect, Paul answers those difficulties, and then in the very next breath, begins to deal in the most practical way with the question of the collection (xvi.). The early days of Christianity needed a great organizing genius — one who could organize thoughts and affairs and men — and such a man they found in Paul.

Yet he would not himself have spoken of genius, but of grace; it was by the grace of God that he was what he was, and did what he did (xv. 10). In this epistle we get a few glimpses of his unique career. He thinks with sorrow of the days in which he persecuted the church of God (xv. 9), but by the infinite grace of that God whose church he had persecuted he is now an apostle — indeed an apostle by a triple right: first, because he has seen the Lord (ix. 1, cf. xv. 8); secondly, because his work has been crowned with success (ix. 2); lastly, because he has suffered for Jesus' sake. The last argument is elaborated in the second epistle, but this epistle also describes the hardships which he had to bear for the gospel's sake — hungry and thirsty, naked and bruised, hunted and doomed, a spectacle to men and angels (iv. 9–13). His mission in life is to preach — that is why he was "sent" (i. 17); and this he does with passion but with simplicity, without rhetorical or philosophical devices (i. 17, ii. 1), though he is well aware how dear these are to the Corinthian heart. This does not mean, of course,

that Paul has no theological construction to offer of the Christian facts. The facts are no doubt of unique importance (xv. 1–8, xi. 23 ff.), but the discussion of the resurrection shows how ready and competent Paul was to present a constructive interpretation of those facts in terms of contemporary thought. There is no little irony in his disclaimer of "wisdom" on his own part, and his acknowledgment of the wisdom of the Corinthians (cf. iv. 10, etc.). At the same time, in the eyes of Greeks, his gospel of a crucified Messiah was foolishness, and he made no attempt to commend it by excusing it or by dressing it in the language of philosophy. He held plainly before the eyes of the Corinthians (i. 23) as of the Galatians (Gal. iii. 1) the figure of Christ upon the cross. That was the gospel, and "woe is unto me, if I preach not the gospel" (ix. 16). The resurrection is no doubt the other half of the gospel, and of no less importance (xv. 14). But to Paul, neither has any meaning apart from the other: it was the crucified Christ who rose. The one doctrine offended Greek pride, the other Greek scepticism; but the Christian religion, as Paul understood it, turns upon them, and he presses them both home in his preaching with inflexible persistency. The ambition of his life is that he may never, by any word or deed of his, cause any hindrance to this gospel of Christ (ix. 12), and that by all means he may save some (ix. 22). It is never his own profit that he seeks, but always "the profit of the many, that they may be saved" (x. 33).

This salvation is not simply an other-worldly thing: this epistle is a fine illustration of how it affects the whole range of human affairs. The great principles of the gospel are here applied to the problems of ordinary life. The letter has been aptly described by Findlay as "the epistle of the cross in its social application," and by Sabatier as "the expansion of the Christian principle as it spreads into the sphere of practical affairs." Its influence upon society is primarily not revolutionary, but transforming: let each man abide in the calling wherein he was called (vii. 20)—transformed, because he abides with God (vii. 24). Less directly, but hardly less powerfully than the epistle to the Galatians does this epistle emphasize the liberty that is ours in Christ. "All things are lawful" (vi. 12, x. 23); but the use which may be made of this liberty will depend upon the effect it may have upon others. It must not become a stumbling-block to the weak (viii. 9, x. 32). Conduct, whether in the church or in the world, should be governed by the law of edification (x. 23), which is only another name for the law of love: for it is the function of love to build up (viii. 1). In all things, every Christian man is to seek the glory of his God (x. 31), and the good of his neighbor: as a member of a corporate body, he must never

fail to consider "the other man" "Let no man seek his own good, but the good of the other man" (x. 24; cf. xiv. 17).

Especially must this law of love hold in the church, among those that are of the household of faith (Gal. vi. 10). They come together to worship God, and to help one another — not for the worse, but for the better (xi. 17). The test of the value of a religious service is its power to "edify," to build up the worshippers. If "the other man is not edified" (xiv. 17) by the exercise, then we may well ask what is its value and place in the church. Spiritual gifts are of many kinds, but love must determine how they shall be exercised (xii. 28 ff.), and in any case the most helpful are the most desirable. Into his wonderful eulogy of love, which Alford describes as "perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world," the apostle pours the fulness of his heart (xiii). This conception of the church as a body with members, every one of which is necessary to the welfare of the whole, and every one of which needs every other, is worked out with great suggestiveness (xiv.).

Sometimes Paul's teaching is colored by his views of the near coming of Christ. The fact that the time is short, appears, for example, to influence his discussion of marriage (vii. 26–29, cf. x. 11). But in any case the eschatological background of the epistle does not interfere with our direct appropriation of its teaching. In its protest against discord and faction and its plea for holiness and unity within the church, in its emphasis upon bodily purity and the maintenance of an inexorable moral standard in matters affecting the relations of the sexes, in its fine combination of tolerance for all that is not inimical to the spirit of Christianity with practical consideration for the brother whom that tolerance might mislead, in its lofty sense of the place and power of public worship and of the obligation of each member of the Christian community to contribute to the good of the whole, in its emphatic assertion of the resurrection, and in the supreme place which it assigns to love, the message of the epistle is immortal. The light of the world to come is shed back upon the world that now is. While bracing its readers to face their earthly problems and do their earthly duties, it holds steadily before their eyes the great consummation of history, when all things shall have been subjected to the Son, and God shall be all in all (xv. 28).

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER 1

1 Paul called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

The Greeting (i. 1-3).

PAUL, BY DIVINE VOCATION, AN APOSTLE OF JESUS CHRIST,

AND BROTHER SOSTHENES,

TO THE CHURCH OF GOD AT CORINTH,

WHOSE MEMBERS HAVE BEEN SANCTIFIED THROUGH UNION WITH CHRIST JESUS, AND WHO ARE THEREFORE SAINTS BY VOCATION:

AND NOT TO YOU ONLY, BUT TO ALL WHO ANYWHERE CALL UPON THE NAME OF OUR LORD JESUS CHRIST, WHO IS THEIR LORD AS WELL AS OURS:

TO ALL OF YOU BE GRACE AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST

1. **Paul** is **an apostle of Jesus Christ,** sent by Him and sent to proclaim Him. That was the work of his life from his conversion, and it is in his capacity as an apostle that he writes to the Corinthians. But he has not sought this task of himself; he was **called** to it **by** an express act of **the will of God.** His words will therefore have special weight. There are many unlovely features in the conduct of the Corinthian church which will call for grave reproof, and the claim Paul makes in these words to be divinely called to his apostleship justifies in advance the authority with which he will subsequently speak. It was all the more necessary to throw this well into the forefront, as some of the Corinthians appear to have challenged or depreciated his apostleship. *Am I not an apostle?* (ix. 2).

2. **And** Paul associates with himself **Sosthenes,** whom he calls **the brother.** Who this man was, we cannot be sure, as the name was not uncommon: it is not impossible that he is to be identified with the ruler of the synagogue mentioned in Acts xviii. 17. If, as has been conjectured, he was converted, after the departure of Paul from Corinth, by the preaching of Apollos, there would be a peculiar propriety about the mention of him here, considering the party spirit which existed in Corinth, and which Paul takes a very early opportunity of rebuking (ver. 12). Apollos was no rival, and his converts Paul regarded as friends. In any case, Sosthenes must have been a person of some importance, and the naming of him at the beginning of the letter, rather than at the end, and in immediate conjunction with Paul's own name, shows that he is not to be regarded as a mere amanuensis, **but that he shared, if not in the composition of the letter** (1st pers., sing. is used in i. 4, 10; plu. in ver. 23), at any rate in its sentiments.

The letter is addressed **to the church of God,** the *ecclesia,* which had been *called* by God *out* of the world, and which belonged to Him. The church includes *all who call upon the name of the Lord Jesus Christ in every place,* **but it has also local centers;** and the specific destination of this letter is the church **which existed** and flourished **in Corinth.** The church of God in Corinth! the words seem like a contradiction or a dream. Corinth, the home of idolatry and immorality, an immorality more unblushing perhaps than in any other part of Greece; yet the church of God is there. Again, that church is very far from being what it should be: Paul has to censure repeatedly and **earnestly its disputatious spirit and its low** ideals. All the more remarkable, therefore, are the chaste and lofty words in which he proceeds to describe the Corinthian church. It consists of men **who have been sanctified in Christ Jesus,** that is, who have been separated from the world, and made holy, not so much by Him as *in* Him, that is, through abiding in Him. And just as Paul was called to his apostleship, so they are no less really **called to** this life of **holiness.** Considering the real state of the Corinthian church, as disclosed by this epistle, Paul's repeated emphasis on its holiness sounds strange; but we have to remember that he

3 Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

is speaking here of the church as a whole, not of individual members, and again that he is contemplating the church on its ideal side. Despite its grave blemishes, it does not cease to be a church, so long as its members are, in some real sense, *in* Christ.

It is singular, but no doubt intentional, that Paul should not extend his greetings to the Corinthian church alone, but that he associates with that church **all who in any place call upon the name of our Lord Jesus Christ.** The first rebuke that Paul administers is to the sectional and party spirit of the Corinthians (ver. 10 ff.). **Here he, as it were, admonishes them in** advance and by implication, gently reminding them that the church, which they were dismembering by their divisions, was a great and impressive unity, with a scope and a membership far beyond themselves, and that it embraced all who acknowledged the lordship of Jesus. To make this point still more plain, he adds, **theirs and ours.** Some take this phrase with the word place —*in every place, theirs and ours;* but this is tame. The meaning seems rather to be, *their Lord and ours;* and the phrase is a delicate reminder that the one Jesus is Lord of all.

3. The names of the writers and of the people addressed are followed by the greeting proper: **Grace be to you and peace from God our Father and the Lord Jesus Christ.** *Grace* is the loving favor of God, which issues in *peace* for the men who are conscious of it. To a church torn by internal dissensions, this initial prayer for peace would be specially appropriate. The ultimate source of this grace and peace is divine: it can only come from God and Jesus Christ. It is very significant that these two names can be thus set together under the government of a single preposition. This co-ordination of the names is a subtle, but significant evidence that Paul conceived of Jesus as occupying an altogether unique relation to God.

Incidentally, one cannot help noticing in this section (a) the importance attached to a divine call. It is the consciousness of his call to be an apostle that gives to Paul's career its unity, and to his words their authority: similarly the life-work of any man may be done with concentration and enthusiasm if it be begun and continued in the inspiration of such a call. And again (b) there are here suggested the marks of a true church. Its members are men who **are sanctified by union with Jesus Christ,** who acknowledge Him as Lord, and the aim of whose life is holiness.

Paul expresses his gratitude for the gifts of grace enjoyed by the Corinthian Christians (i. 4–9).

4, 5. Paul begins, as is his custom, with a note of thanksgiving; and so utterly selfless is his life, that his recorded thanksgivings are nearly always expressions of gratitude for what God has done *for others* —as here, **I thank God continually concerning you** (ver. 4). This introductory expression of his solemn joy in the Corinthian church is peculiarly skilful and tactful, as so much of the subsequent letter is occupied with reproof of their shortcomings: he wins their good will at the outset by his frank recognition of their Christian attainments. He was grateful **because of the grace of God which was given to you in Christ Jesus** — not *by* Jesus, as A. V. reads: this is to miss the truth that the grace was dependent upon union with Him. What Paul precisely means by *grace* is made plain by the next clause: **(I mean), that in everything ye were enriched in Him** (ver. 5) — union with Christ had expanded and enriched their nature, especially **in utterance of every kind and knowledge of every kind:** that is, it had touched and quickened their natural powers of expression and insight. The Greeks had for centuries, been famous as speakers and thinkers, and the influence of Christ is manifest in the new power that has come to them in both those directions; they have a richer power of apprehending truth, and of expressing the truth they apprehend. Or perhaps it is significant that Paul speaks here in the past tense: the gift *was* given, and they *were* enriched. The present condition of the church leaves much to be desired, as we see from the immediate sequel; and it is perhaps ominous that Paul puts speech before knowledge. The glib tongued, nimble witted Greeks were ever ready for an argument.

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

6-8. You were enriched, says Paul, **inasmuch as the testimony concerning Christ,** that is, the gospel, **was confirmed among you** or *in* you—whether that confirmation took some external form as, *e.g.* miracles wrought by the spirit (cf. Gal. iii. 5), or showed itself as deep inner conviction and new or quickened spiritual powers, the words that follow perhaps rather suggest the latter interpretation. **So** the consequence of this confirmation was **that there is no endowment of grace in which you feel yourselves behind.** But this consciousness could only be maintained by fixing their hearts upon the better thing beyond, upon the full *unveiling* of Christ when He should come again: so to this they earnestly looked forward, **patiently awaiting the coming of our Lord Jesus Christ** (ver. 7). And this same Jesus Christ in whom they had been sanctified and enriched in the past, is He **who will also** for the future **confirm you,** even **till the end** of this dispensation (that is, till He comes again), and will ensure **that no charge be laid against you in the day of our Lord Jesus (Christ)** when He comes in judgment—a phrase modelled on the Old Testament *day of the Lord* or Jehovah. The word at the beginning of ver. 8 has been referred by some to God, on the ground that, if it referred to Christ, its immediate antecedent, the sentence would more naturally end *in this day* instead of *in the day of our Lord Jesus.* But against this, it has been urged that, in these opening verses, the name of the Lord Jesus occurs ten times, obviously repeated with deliberate and solemn emphasis; more probably therefore the *who* refers, as it most naturally does, to Christ.

9. Paul is sure that Christ, till and at His coming, will do all this for the Corinthian Christians, because **God is faithful.** He is true to Himself, to His purpose, to those whom He calls. It was **through Him ye were called.** His purpose in calling you cannot be frustrated; and obedience to the call has brought you **into the fellowship of His son, Jesus Christ our Lord:** that is, the fellowship established by and centering in Him, so that they share the life which He lives and the blessings which He has procured. They, in their measure, will be, like Him, sons of God and heirs of heavenly glory. In part, this fellowship is already realized, for are they not sanctified and enriched in Him? and its full fruition is sure, because God is faithful.

This is a tender and beautiful introduction to the earnest words of reproof which are to follow. Before dealing with their shortcomings, the apostle gratefully acknowledges before God the many gifts and graces which the Corinthians owe to Christ, assures them of His power to keep them free from charge on the great day of judgment, and rests his confidence for the future on the fidelity of God. His glance sweeps across the years from the day when they were called to be saints to that other day when they shall stand unimpeached and blameless. Then, from this inspiring vision of the past and future, he turns abruptly to the less lovely present.

THE APOSTLE'S REBUKE OF THE SPIRIT OF FACTION (i. 10–iv. 21).

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that ye* be perfectly joined together in the same mind and in the same judgment

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apol-

The Corinthian Parties (ver. 10–17).

10. But, brethren, I appeal to you. The tone changes: a note of warning and reproof begins to be struck. But in his severity, Paul does not forget to be courteous. Though the charge he is about to bring against the Corinthians is a serious one, they are still his *brethren.* But he is in deadly earnest; and he solemnly beseeches them **by** the name of Him in whom they are sanctified, and into whose fellowship they have been called — that august name which he has already repeated ten times, **the name of our Lord Jesus Christ,** the one Lord of all who call upon Him, and in whom they are all one (ver. 10). They are indeed one — ideally at least — but they act as if they were a group of parties, each with its party sentiments and party cry: so Paul exhorts them in the name of their common Lord, **that ye say the same thing, one and all of you.** As it was, they were saying different things: one was saying, "I am of Paul," another, "And I of Apollos;" and the unity that ought to mark the church was being imperilled or destroyed by the spirit of schism. The positive exhortation to *say the same thing* is expressed negatively in the next clause, **and that there be no divisions among you.** σχίσμα (schism) is the word used in Mark ii. 21 for a rent in a piece of cloth. It is as if the fair garment of the church were being rent in pieces. In a Christian church there ought to be no rent; or if there be, it ought to be repaired and adjusted without delay. In the verb κατηρτισμένοι the metaphor of the rent is kept up. I beseech you that there be no schisms, **but rather that ye be well adjusted together in a common outlook and a common judgment:** literally, *in the same mind and the same judgment* or *opinion.* There should be a unity, Paul urges, among the members of the church both in general mental disposition, and in their judgments of particular things and **there will be this unity, if they give Christ,** by whose name he beseeches them, his true place as Lord.

11. Paul is not making his charge merely on hearsay: his sources of information are reliable and he is not afraid to mention them. **For with regard to you it has been made plain to me, my brethren, by the representatives of Chloe.** Notice again (cf. ver. 10), the courtesy and tact with which he prefaces his formal charge **that there are contentions among you** with the acknowledgment that they are his *brethren.* The *contentions* explain the *divisions.* Some such vague word as *representatives* is necessary to translate the vague Greek phrase "*those* of Chloe," as we have no means of knowing whether they were children, servants, or agents. **We do not even know who Chloe was or** to what city she belonged. Clearly she was some one who carried weight with the Corinthians, as Paul does not expect the testimony of her representatives to be challenged. She appears to have been a woman either of Corinth or of Ephesus, the city in which Paul wrote — more probably Ephesus, as Corinthian evidence on the state of parties at Corinth would have been open to suspicion. In that case, Chloe's representatives, whoever they were, must have spent some time in Corinth.

12. Paul at once proceeds to make his meaning perfectly clear. **What I mean,** he says, **is this. Every one of you** is taking sides. **One is saying, I belong to Paul; another, I to Apollos; another, I to Peter; another, I to Christ.** This partisan spirit in the church must have seemed to Paul a matter of grave and even vital importance, as he puts it in the very forefront of his letter. Many questions gather round this famous verse. Were there four parties in Corinth or three (omitting *I am of Christ* as the gloss of a copyist, or even an aside of Paul himself) or were there only two — that of Paul and Apollos embracing the Gentile Christians, that of Peter and Christ embracing the Jewish Christians? Were these groups parties at

los; and I of Cephas; and I of Christ.
13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

all in the ordinary sense of the word? Did they differ essentially in doctrine — that of Paul and Apollos, for example — or was the preference of the members personal rather than doctrinal? What was the Christ-party? It would be very natural for converts to regard with special affection the man who had brought to them the knowledge of Christ, and there would be a tendency to regard his presentation of the gospel as exhaustive and exclusive. This tendency would in certain cases become a fact, the moment another presentation entered the field. After the departure of Paul from Corinth, the brilliant Ap[illegible] had appeared, and there would be little wonder if his eloquence, and philosophy too perhaps, had dazzled a people who had ever been fond of oratorical display; and it would be very natural if, in the eyes of some, he had overshadowed the apostle whose ambition was to present his message with simplicity rather than with eloquence. Doubtless the average Corinthian would have been more impressed by Apollos than by Paul; and while those who, under God, owed their soul to Paul, would be faithful to him and accept the gospel in the form in which he had presented it, there would be others who preferred Apollos and his presentation of it. Thus the difference between these two groups, though probably personal rather than doctrinal, was thoroughly real and bade fair to be serious.

But real as this difference was, it was less radical than that between either of these parties and the other two. Paul and Apollos stood together for Gentile Christianity: the party of Peter (or Cephas, as he is always (except in Gal. ii. 7, 8) called in the Pauline epistles (cf Gal. ii. 9) — represented rather Jewish Christianity: the very word *Cephas* on Greek lips suggests Palestinian origin. This party probably adopted a stricter attitude to the law, and would include Jews and Greek proselytes who had connected themselves with the synagogue. The nature of the Christ party is more difficult to determine. Little light can be gained from 2 Cor. x. 7, as those who there boast to be "of Christ" are not necessarily the same as those alluded to here. The nucleus of this party may have been some of those who had seen the Lord (xv. 5), or it may simply have consisted of those whose watchword was "Back to Christ," back beyond His human ministers to the Lord Himself. But to make this a party cry, to bring Him into competition with Paul, Apollos and Peter, to claim for a single sect the monopoly, as it were, of Christ, was to be guilty of the worst sectarianism of all: it was, as a Greek father said, to place the Master and His servants upon the same level. Christ is over all and belongs to all, "their Lord and ours" (ver. 2).

13. As Paul considers these parties, whose cries are ringing in his ears, his soul is stirred with holy indignation. **Has Christ been divided?** he impetuously asks. This sentence may also be translated affirmatively *Christ is then divided!* — but as a question it is much more vigorous and dramatic, and the absence of such a μή as introduces the next question is no objection. Christ belonged to the whole church — *ye are Christ's*, iii. 23 — here He was being claimed by a section of it. Or it seemed as if Christ were *made into shares* — the Christ as expounded by Paul different from the Christ expounded by Apollos or Peter. This partisan spirit was perilous in two directions: it distracted attention from the central facts from Christ, His work, and in particular His cross, which Paul immediately mentions; and by emphasizing the church leaders, it leads to glorying in men, instead of in the Lord (ver. 31).

Nothing could more strikingly illustrate the unique and central importance attached by Paul to the cross of Christ than the position he assigns it here. Immediately after the mention of Christ comes the mention of his cross. **Was it Paul that was CRUCIFIED for you?** — and the next section (xv. 18-25) is entirely devoted to a discussion of the cross. Of all the facts in the earthly career of Christ, this was the most significant: and the thought of it, had it held the place in the Corinthian mind to which it was entitled, would have rendered all dissension at once unseemly and impossible. It was not a mere death, but a death for them. He was crucified *for you* — and Paul rejects with horror the thought that he or Apollos or Peter or any one but Christ could have attained the lofty distinction of "dying for our[illegible]" [illegible] put in xv. 3.

It is noteworthy that Paul here singles out the cross and baptism as the two things that give Christ His exclusive claim to the allegiance of the Corinthian Christians — His being crucified for them and

14 I thank God that I baptized none of you, but Crispus and Gaius:
15 Lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

their baptism into Hades. **or was it into the name of Paul that ye were baptized?** Each one of the Church leaders was in any way implicated in the baptismal formula: consequently the recognition which these leaders received in the party cry was absurd and scandalous. Apparently the longer Trinitarian formula of Mat. xxviii. 19 was not yet in use, and baptism was simply into the name of Christ.

14-16. At this point it occurs to Paul that it is a matter to be thankful for that he has, in his ministry among them, confined himself so strictly to preaching, and that he had so seldom baptized. Thus the last shred of justification for their regarding him as a party leader vanished. **I am thankful,** he says (some MSS. add **to God**) **that not one of you did I baptize except Crispus,** a former ruler of the synagogue (Acts xviii. 8), **and Gaius,** "probably a rich freedman, to whom the honorable duty of entertaining the guests of the Church was assigned (Rom. xvi. 23)" (Ramsay in *Expositor*, Feby. 1900, p. 101). Ver. 15 —"lest any one should say, etc"—reads as if Paul had deliberately refrained from baptizing to prevent people from misconstruing his motive. This of course is not his meaning. He is merely expressing his great joy at the Providence which, all unconsciously to himself, he now sees to have been watching over his ministry, keeping him, as an almost invariable rule, from baptizing his converts, so **that none** of you is able to **say that it was into my name that you were baptized** (ver. 15). Then as an afterthought (it is perhaps suggested by Stephanas himself (xvi. 15, 17)—he remembers **I also baptized the household of Stephanas: if there be any other beside**—and he thinks there are none—**I do not remember them.**

17. The whole tone of the references to baptism shows that, though Paul regards the rite as of great importance (ver. 13) he does not lay any stress upon his particular administration of it. **For it was not to baptize that Christ sent me, but to tell the good news.** The words ἀπέστειλέν με Χριστός recall the ἀπόστολος Ἰησοῦ Χριστοῦ of ver. 1. This then was the object of his calling to the apostleship—not to administer sacraments, but to preach. Here Paul glides subtly and almost insensibly into his second charge against the Corinthian Christians—their love of rhetorical and philosophical display, which tended to make them misunderstand or depreciate the message of the cross. His message is to preach, but to preach in a manner that be **not in wisdom of word.** Probably *wisdom* here refers as much to the form as to the substance of the presentation: in either case he puts his finger upon one of the weak spots in the Greek nature. In preaching, he made no effort to be a *clever speaker*, as we might paraphrase the words—he was too much in earnest, and had too solemn a theme in the cross for that: nor did he make any attempt to *please* [illegible] an idea also suggested by the Greek words. His plainness of speech appears even to have alienated some of the expectant Corinthians (2 Cor. x. 10), and probably in this reprobation of the *wisdom of words* there is a latent criticism of the ideals of the Apollos party.

We have already seen (ver. 13) how central the cross must have been in the preaching of Paul: here again, and quite incidentally, it is made plain that for him the essence of the gospel is the story of the cross. For the reason he assigns for avoiding the wisdom of words in his preaching, is **lest the cross of Christ be deprived of its effect** (literally, emptied, depleted, like a vessel of its content). The "clever or subtle speaking," which is always deplorable in a preacher, becomes a sort of blasphemy, when his theme is the cross; it distracts the attention from the great fact and deprives the message of its power over the heart. It is also worthy of note that Paul speaks here not of the cross of Jesus, but of Christ—the crucified one is the Messiah, "the risen and exalted Lord." The phrase *the cross of Christ* is reserved for the emphatic place at the end: "that there be no emptying of the cross of Christ."

The tension under which Paul writes is shown by the rapidity with which he plunges into the discussion of the parties in the Corinthian church, and by the directness and impetuosity of the discussion. We are not to suppose that the unity of

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

the church was absolutely wrecked by the partisan spirit; as yet it was only imperilled, though gravely imperilled. But it was still possible for "the whole church" to come together (xiv. 23), so that, in a real sense, though one party claims to be specifically Christ's (ver. 12), they are all Christ's (iii. 23). Still this emphasis upon human leadership, upon some specific and individual interpretation of the gospel, is ever a serious menace to the unity of the church of the Christ. Doubtless beneath all ecclesiastical, historical and doctrinal differences, there is a real unity; but even that is imperilled when these differences are accentuated. So long as men are governed by the Protestant impulse to think with courage and independence, they will often differ, especially where the evidence is meagre, and capable of manifold interpretation: but the difference must not be exaggerated, it must be accompanied by the recognition of its relative unimportance, it must be seen in the light of the larger unity in Christ.

It is pathetic to think that even the Lord's supper, which, more than anything else, is fitted to be a bond of union for those who love Him, should have so often proved to be a point of separation. "I am of Luther," "I am of Zwingli"—cries like these nearly jeopardied the unity of the Reformation; and to-day—though this is less and less the case—the names of Calvin and Wesley divide large branches of the Christian church. There is no more important lesson for a modern church, confronted with the stupendous problem of the evangelization of the world, than that which Paul draws here so powerfully—to sink all differences in the recognition of the supreme allegiance which all alike owe to Christ, who was crucified for them, and into whose name they were baptized.

The Folly and the Wisdom of the Cross (i. 18–25).

18. The cross, as we have seen, was central to the preaching of Paul. He fears and shuns subtle discourse, "wisdom of word," because of its power to obscure the cross (ver. 17). Yet to the great majority of those who first heard the gospel, Jews and Greeks alike, the cross was a hopelessly unintelligible riddle; it was the crucifixion of their most cherished beliefs and hopes. **For the story of the cross is folly in the eyes of those who are perishing** (ver. 18)—not simply, those who are destined to perish: the idea rather is that those who reject that story as silly, *are perishing* in virtue of their rejection, and will continue to perish so long as they reject it. The road to destruction is to count the story of Christ's cross a foolish one: but there are others to whom it proves itself nothing less than *a divine power*. **To those who are being saved—and such are we—it is the power of God.** There is a fine balance about this sentence (τοῖς μὲν . . . τοῖς δέ): we may draw fine shades of distinction between men, but ultimately and essentially there are only two classes, and these are determined by their attitude to Christ and His cross—*those who are being lost*, those who think the story silly, and *those who are being saved*, those who find that it speaks to them with divine power. Paul speaks for this group out of the depths of an experience which he knows they share ("to those who are being saved, even to us;" τοῖς δὲ σωζομένοις ἡμῖν). The natural contrast to foolishness would be *wisdom* (cf. ver. 25): Paul, however, deliberately uses *power* here to suggest that the story has vindicated itself as a mighty, saving fact. This is the practical proof of its wisdom.

19. There is nothing unusual about this issue of worldly wisdom in destruction: it is part of the divine government of the world and is attested by the Hebrew Scriptures. **For it stands in Scripture** (perf. tense): **"I will cause the wisdom of the wise to perish** (note the echo in ἀπολῶ of ἀπολλυμένοις) **and the discernment of the discerning I will reduce to nothing"**—in the original passage the last word is *I will hide* (Isaiah xxix. 14). This appeal to the Old Testament is very characteristic; this section must have been a favorite, as the previous verse is quoted by our Lord in Matt. xv. 8. In the original passage, the reference is to the political alliance by which the Jews hoped to save themselves from the Assyrians. The New Testament writers, as a rule, care little for the original context, and they apply the passages they quote more generally, or refer them directly to events in their own day.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

---

20. Worldly wisdom, whether of the Jews or Greeks, leads nowhere, or only to destruction. For **where is your philosopher? where is your scribe? where is your worldly controversialist?** (literally, *where is the disputer of this age?*) Here again we have a reminiscence of Isaiah xix. 11 f. and xxxiii. 18. Some regard σοφός as a general term, which is subdivided into the Jewish γραμματεύς (scribe) and the Greek συζητητής. But, whether the last term be an allusion to Greek or Jew,—and it may equally well be Jew (Acts vi. 9)—it seems more natural in a passage rebuking the Corinthian σοφία, to refer σοφός to the Greek, and γραμματεύς of course, to the Jew. Where were these philosophers and scribes? asks Paul, and he answers by implication, Nowhere. All their philosophies amounted to nothing when it came to an interpretation of the mind of God, especially as illustrated in the cross of Christ, for **did God not turn the wisdom of the world into folly?** Jew and Greek alike failed to understand and appreciate the most stupendous, it mysterious, fact of history—the cross of Christ; therefore they and their systems stood convicted of folly. There was a wisdom of *the world*, the κόσμος, that is, the *material* world, such as any wisdom was incompetent to interpret the spiritual world.

21. Since then, in the wisdom of God, the world, by its wisdom, had attained no [illegible] knowledge of God: [illegible] not quite certain what is meant by *in the wisdom of God*—whether that this incompetence on the part of the world is part of a [illegible], a divine plan, or that by the wisdom of God is meant the revelation in the pre-Christian world, to the Jews in [illegible] the latter interpretation seems the more natural. But since in either case *the world knew not God*, and He was [illegible] it should have a saving knowledge of Him, **He graciously determined, by means of this foolish message** (of the cross (literally, "by the foolishness of the message") **to save those who believed** it. With much emphasis τοὺς πιστεύοντας is reserved to the end: it is *those who believe* it who are saved, those who count it silly only succeed in perishing.

22, 23. The Jews and the Greeks represent the two great outstanding attitudes to the problem of life: together, in a sense, they exhaust *the world* (ver. 21) which, by its wisdom, failed to find God. Hence Paul here divides the world into these two great categories, and suggests why they went astray in their search: **Jews demand signs and Greeks are in search of wisdom.** To both (καί . . . καί) the plain message of the cross is unconvincing. As in the time of Jesus, the Jews demanded a sign (Mat. xvi. 1, Mark viii. 11 f.): then they might believe. They were moving in the region of externals: a spiritual message needs no external authentication. The Greeks, on the other hand, were animated by a philosophical spirit, and this alone would never lead to the cross. **But** in contradiction to the Jews, with their externalism and the Greeks with their philosophy, **WE preach Christ as crucified.**[1] Though Paul speaks in the context of his own mission (i. 17) and method (ii. 2) no doubt by *we* here he means to include others besides himself: he was not alone—probably Apollos and others were with him—in proclaiming Christ as crucified. We preach *Christ*: how personal this sounds as against the abstractions of Greek philosophy! It is not a system, but a man, who has to be presented by the preacher. And that man *crucified* (ἐσταυρωμένον, perf. part.: the crucifixion is not merely a historic event [aor.] but an eternal fact, at any rate a fact of eternal consequences). *A crucified Messiah!* Here was the real offence, an offence to both the types that exhaust the world (μέν . . . δέ)—**to Jews a stumbling block, to Gentiles folly.** Here Paul strikes at the root of the matter. All earnest religious men were longing, more or

[1] The grammar of vv. 22, 23 is a little difficult. Ver. 23 is not to be regarded as the principal clause, of which ver. 22 is the subordinate: "Since the Jews ask a sign, etc. . . . we preach Christ"; for the fact of that is not the reason for Paul's preaching Christ. But rather vv. 22-24 are to be taken as amplifying v. 21: "Since, that is, the Jews ask a sign . . . *while* we preach Christ."

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

less consciously, for salvation; but that that should come through a crucified man was incredible, ridiculous, to Jew and Greek alike. "He that is hanged is accursed of God," said the Jew (Deut. xxi. 23); besides, the Messiah was to come in regal splendor and as conqueror. Little wonder that a crucified Messiah was a *stumbling block to the Jews. To the Gentiles* the Greeks and the Romans — such a gospel was equal *folly*, the horror with which the Romans regarded the cross receives graphic expression in the words of Cicero: "Away with the very name of cross, not only from the bodies of citizens of Rome, but even from their thoughts, their eyes, their ears."

24, 25. To the world at large, the cross might be a stumbling block and a folly **but to those that are actually called** (literally, *to the called themselves*) — and these embraced **both Jews and Greeks** — this crucified **Christ** is **divine power and divine wisdom** incarnate. When truly understood, He can meet both the Jewish demand for a sign, and the Greek demand for wisdom. Upon His cross, He is the embodiment at once of the might and the wisdom of God. There is something very impressive in the rhythmic repetition of Θεοῦ (God) before δύναμιν (power) and σοφίαν (wisdom), and in the stately balance of the next sentence. The frequent repetition of Θεοῦ (God) in these verses is designed to suggest that we are here dealing with the inscrutable things *of God*. **For this weak and foolish policy,** as it may seem, of salvation by the cross, (note that τὸ μωρὸν and τὸ ἀσθενές are concrete), **seeing that it is divine** – it is *God's* policy (twice over) — **is wiser and stronger than men,** and all that they can do or devise.

To appreciate this passage properly, it must not be forgotten that it is pervaded by a delicate irony. Paul hurls the shafts of his fine ridicule at the Greek σοφία (wisdom); but it would be unjust to infer from this that what he calls in ver. 18 the "message" or the "story of the cross" is simply to be accepted as a fact, without any attempt being made to correlate it with other facts or to find a place for it in a theological scheme. Every thoughtful man has the impulse to relate a new fact to his general view of the world; and the more important is the fact, the stronger will be the impulse. Indeed the new fact is not completely his till he has found a place for it in his mind. Paul himself, with his acute and massive intellect, shared and could not but share this impulse. So far is he from despising philosophy that he himself in other epistles, and even in parts of this one, throws out suggestions and more than suggestions towards a theological system. It would be too much to say that he actually constructs a scheme; but the impulse is always there and we often meet with more or less highly developed theological arguments (cf. xv; Rom.; Gal. iii. f.).

What Paul is here rebuking and ridiculing is the superficial σοφία of the Corinthians. Their Christian experience is as yet very slender. There is strife and strife among them (i. 11) and they "are yet carnal" (iii. 3). They were only "babes in Christ" (iii. 1) who had to be fed with milk, not with meat: "for ye were not able to bear it; *nay, not even now are ye able*" (iii. 2). The theology that rises out of such a religious experience is not likely to be a very profound one; yet the Corinthians were actuated by the irrepressible Greek instinct to reduce their new religion to the terms of philosophy. This is the real point of Paul's repeated allusions to Greek "wisdom:" in characterizing the message he has to proclaim as "foolishness," there is a certain mock humility. Elsewhere in this epistle, notably in iv. 10, Paul gives to his words an ironical point.

Reading between the lines we get a glimpse, in this section, into the difficulties under which Paul worked. The cross was to him the core of his message; but it was infinitely hard to find a place for it either in the Greek or the Jewish mind. There was no room for it either in Jewish hopes or in Greek philosophy, yet it was only through belief in this "foolish message" that men could be saved (ver. 21). Often and long must Paul have argued for the cross against Jewish obstinacy and Greek conceit — sometimes, unsuccessfully, sometimes with success; for among "those that were called were both Jews and Greeks" (ver. 24).

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and

The Recipients of the Gospel Call (vv. 26–30).

26. To illustrate still further the nature of his gospel, Paul turns abruptly to his readers whom, with earnest courtesy, he addresses as **brethren**, and by a skilful personal appeal **look at YOUR calling**. He reminds them of the lowly place they occupied, for the most part, in Corinthian society, and of the essential simplicity of a gospel which could appeal to, and win, such men. **Not many** of you **are philosophers** (literally, *wise according to the flesh*, that is, in the world's sense), **nor are there many influential people among you, nor many well born.** The sentence is elliptical: either ἐκλήθησαν (were called), or perhaps more pointedly ἐστέ (ye are), has to be supplied. The *calling* is of course to the Christian life (cf. i. 2). Paul is speaking here of the Corinthian church (*your* calling), but the remark would no doubt be applicable to the early Christian church generally. It is not implied, however, that that church was composed exclusively of the humbler elements of the population: there were some men of culture, influence, and birth among her members, but *not many*. These would be the classes most difficult to attract by the story of the cross. Some idea of the composition of the church may be inferred from the proper names that occur in the epistle; for example, Fortunatus, Achaicus, Gaius, names which "probably indicate freedmen." There would in all likelihood be many freedmen and some slaves. Here again, as in ver. 24, it is worth while to note the rhythmic repetition (*not many*) three times, a feature still more marked in the threefold repetition in the next two verses, and which invests the statements with a certain solemnity.

27, 28. Not many of those in high place were called **on the contrary, it was the world's foolish things that God selected,** when He chose you, and the reason of His choice was **that He might shame the** so called **wise men, and it was the world's feeble things that God selected, that He might shame the strong things, and it was the things of the world that were low and of no account that God selected, the things that were as good as non-existent** (not τὰ οὐκ ὄντα: they did actually exist, but they were as if they did not exist, hence τὰ μὴ ὄντα) **that he might bring down the things that exist to nothing.** Here are three very deliberate statements, which accurately correspond to the three types alluded to in ver. 26—the wise, the powerful, and the highborn. The impressive repetition of the words *God chose* is well calculated to call attention to the paradox of the divine method. God's ways are not our ways: the divine standards and methods are the antipodes of the human. It is the foolish, the feeble, the obscure, that are the peculiar objects of the divine choice. The neuter form of the adjectives (τὰ μωρὰ, τὰ ἀσθενῆ, etc.) gives an impersonal turn to the whole sentence, which thus becomes a statement of the general principles of the divine operation: but the statement is suggested to Paul's mind by the Corinthian situation, and, though in form impersonal, it is in reality, personal: He selected the foolish *things* that He might shame the wise *men* (τοὺς σοφούς). His choice of the foolish was the most effective way of shaming the wise (ἵνα): their wisdom did not commend them to Him (cf. a similar utterance of our Lord in Mat. xi. 25). The method of the divine choice changes the aspect of the world: *the things that are* (τὰ ὄντα), the things which seem to have *solidity and reality*, it not only puts to shame, but annihilates. It is perhaps not unfair to see a fine irony in this ringing of the changes on the philosophical phrases τὰ ὄντα and τὰ μὴ ὄντα.

29. The ultimate object of this strange choice of God is **that in His presence there be no glorying on the part of any mortal man.** Man is but *flesh*, frail and sinful; the wisdom and the power, in which he glories, give him no standing in the sight of God who ignores these things in His choice of men, *that there be no place for boasting*.

30. Any standing that we have, there-

righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

---

fore, we owe to Him, not to anything that we, of ourselves, are or have or know; and the only standing for which the Christian greatly cares is that which he has in Christ. Consequently **you owe it to Him** (God), says Paul to the Corinthians, **that you are in** union with **Christ Jesus.** It is also possible to translate *from Him ye are*, or *have your being*, that is, ye are His children — in Christ. But the context, which throws its stress repeatedly upon the work of God, makes the former translation the more probable: **it is from God, i.e. by His origination,** ***that you*** (ὑμεῖς, emphatic, the obscure Corinthians) ***are in Christ.*** Nothing but the power and the goodness of God could have brought such as they into that blessed communion. Blessed indeed! for what have we not in Him? For **He, by the** gracious **purpose of God.** ἀπὸ Θεοῦ, **from God** as origin) **became** (or *was made*) **Wisdom to us.**

In a few trenchant words, Paul is about to bring the discussion to a close. The divine σοφία (wisdom) which he has been discussing is completed, gathered up and presented to Christians (not only to *you*, ὑμεῖς of the first clause, but *to us*, ἡμῖν) **in the historical figure (ἐγενήθη aor.) of** Christ Jesus: in Him can be read the mind and the purpose of God. This wisdom which is incarnate in Christ, manifests itself especially in two ways, as **Justification-and-Sanctification,** which, connected by τε καί, (both-and) are to be considered in close combination, **and** also complete **Redemption.** These three substantives are better taken as explanatory of σοφία than as co-ordinate with it. Through Christ, who is the embodiment of God's wise purpose, comes δικαιοσύνη, which blends the meanings of *justification* and *righteousness*: in Him we are justified and regarded as ideally *righteous*. Intimately connected with this is ἁγιασμός, sanctification, separation to a holy life (cf. i. 2). The last term ἀπολύτρωσις, is the most comprehensive of all, *redemption* in the largest sense, ransom (λύτρον) from (ἀπό) sin and misery, deliverance from evil and death and ultimate entrance into glory. Jesus Christ did not merely bring these things to us: He incarnates them (ὃς ἐγενήθη), **and they are ours in Him.**

31. Of ourselves, then, we are nothing. What we have — our acquittal, our holiness, our redemption — we have only in Christ, and this standing in Him we owe to God (ἐξ αὐτοῦ). Clearly, then, there is no room for boasting; and the final purpose of God in bringing us into this blessed and fruitful union with Christ is **that, as it stands in Scripture** (Jer. ix. 24), **he who glories should glory in the Lord.** The grammar is somewhat irregular: as ἵνα cannot go directly with the imperative, we may assume an ellipse: *that (it might be* or *come to pass), as the Scripture has it, "Let him that glorieth, glory in the Lord."* (In LXX, as in the Hebrew of Jer. ix. 24, ἐν τούτῳ, in this, that . . .). It is difficult to determine precisely here whether by *the Lord* Paul means Christ or God. The word is equally applicable to both, and only the context can decide. The immediate context, however, has given great prominence to both. On the one hand, it is God who chooses men, and "it is *of Him* that ye are in Christ;" on the other hand, Christ is the divine wisdom, and redemption; it is His cross that saves, and into His name that we are baptized. The point is not of great importance: for whether the Lord be Christ or God, at any rate it is in one or other of these that we are to glory, and not in men or in earthly distinctions. The Corinthians, with their hero-worship of Paul, Apollos, and Peter, and with their tendency to excessive regard for wisdom, influence, and high birth (vv. 27 f.), had forgotten this. His quotation is more than usually appropriate. The original passage in Jeremiah furnishes the very same contrast, and alludes to it in the very same terms, as Paul's admonition here. "Let not the wise man (ὁ σοφός) glory in his wisdom (ἐν τῇ σοφίᾳ αὐτοῦ) neither let the *mighty* man (ὁ ἰσχυρός) glory in his might, nor let the rich man glory in his riches."

This section (vv. 26–31) serves the double purpose of illustrating the principle that governs the divine choice of men, and of rebuking the conceit of the Corinthians. God does not choose those who stand high as tried by the standards of the world: the very reverse. He chooses the foolish, the feeble, the base-born: and such Paul very plainly hints were most of them. Had His choice fallen upon the wise, the influential, the high-born, then *not many* of them would have been so honored. He thus forces them back, in a spirit very similar to that of Jeremiah, to a recognition of their own utter insig-

CHAPTER 2.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

nificance — they were τὰ μὴ ὄντα, as good as non existent — forces them to recognize that, for the marvel of their redemption, they are altogether indebted to God in Christ. Thus boasting is excluded, and humility is the only true wisdom.

Paul's Manner of Preaching at Corinth (ii. 1-5)

1. Paul has just been urging upon the Corinthians the recognition of their own utter insignificance, and the wisdom of glorying in the Lord alone. This, he goes on to say, has been his own practice. He preached under an overwhelming sense of his own weakness, and he made no effort to commend his message to his audiences by rhetorical (λόγοι) or philosophical (σοφίας) devices. **And for me, brethren** — note again the courteous address (i. 10, 11) — whatever may have been the practice of others — **when I came to you, I came** — the repetition concentrates attention forcibly upon his arrival — **proclaiming** the gospel, which he here calls **the testimony of God,** as in i. 6, he had called it *the testimony of Christ*, simply and **not with any striking rhetorical or philosophical display.** μαρτύριον seems better than μυστήριον, which may have crept in from ver. 7. The μαρτύριον τοῦ θεοῦ, is probably the testimony *to* God (that is, to His purpose in Christ — in short, the gospel).

2. Doubtless, had Paul used the devices which he disclaimed, his message would at first have commended itself to a wider circle of Corinthians, but his [illegible] of a *deliberate purpose*. Perhaps his experience at Athens (from which he had come (Acts xviii. 1) had contributed to this: it may also partly explain his *fear and trembling*. **For I did not decide to know anything among you, except Jesus Christ, and Him** too — though I knew well how great the offence would be — **as crucified.** There is a slight, but appreciable difference, between "I decided not to know" and "I did not decide to know." The Corinthians, with their argumentative instincts, are fond of airing their own knowledge (cf. viii. 1) and of meeting any one who claimed "to have some knowledge" (εἰδέναι τι): Paul resolves that, at any rate so long as he is among them (ἐν ὑμῖν) he will severely restrict his knowledge to one theme. Not only will he preach about nothing else; but, for the time being, nothing else will be in his mind. The theme that fills it is Jesus Christ. He will not let his speech among the Corinthians drift into abstractions: it will be glowingly personal, gathered about the person *Jesus* who to him is the Messiah, *Christ*. In particular will it gather about that fact in the career of Jesus which was central — His crucifixion. Such a gospel would be anything but popular among Greeks — salvation by one who had died a malefactor's death (i. 23) — but that is the fact which Paul will supremely and continually hold both before his own mind and theirs.

3, 4. He is fully conscious, not only of the unpopularity of the message, but of the insufficiency of the preacher. **As for me, it was in weakness and in fear,** a fear so great as to resolve **in much trembling, that I came before you** (ver. 3). Here we get an interesting glimpse into Paul's public appearance: he was just the very reverse of the cool, self confident, ready orator. On the contrary, he was overcome by a sense of his *feebleness*, in the face of the mighty task that devolved upon him as a preacher of Jesus Christ. [illegible] a sense of [illegible] which expressed itself in violent *trembling*. **And,** tried by Corinthian standards, his speech was as feeble as himself (cf. 2 Cor. x. 10, xi. 6) **my speech, and** in particular **my message, did not consist in plausible words of philosophy.** There was no *wisdom* in it, no such *persuasive* power, as the Greek mind delighted in. **But** here again we may suspect a little touch of irony: for though his preaching lacked these elements which the Greeks thought so important, yet its real power was incontrovertibly attested **by its (miraculous, cf. 2 Cor. xii. 12) effects,** for it came **in** the shape of effects wrought

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

---

upon the lives of his hearers, positive experimental **proof,** which could only come **from the** divine **spirit and** the divine **power.** His words were not merely plausible, they were effective, because the spirit was behind them. His *proofs* were not skilful arguments, but living facts.

5. So the "*weak*, timid, trembling" Paul (ver. 3) turns out to be the *mighty* preacher. But his might is not his own. It is of the spirit (ver. 4), of God (ver. 5): and the divine *purpose* (ἵνα) in choosing this man—or, it may be, his purpose in preaching as he did—was **that your faith should not rest in the wisdom of men, but in the power of God.** A faith which is to exist unshaken must not be built upon clever argument, but on an appreciation of the demonstrated (ἀποδείξει) power of God. It is God, by His power, and not man, by his eloquence or philosophy, that [illegible] the soul.

Paul offers himself here as an illustration of the truth that God does his mighty work through feeble instruments and by unworldly means.

[illegible] *The Gospel* (ii. 6-9).

6. Some of Paul's words have conveyed [illegible] not only for [illegible] especially for the Fact of Christ [illegible] used to be drawn into the [illegible] regarding the gospel on what [illegible] philosophical talk (i. 17, n.) [illegible] as a σοφία. As we have already [illegible] (p. 17) that could hardly have been [illegible] meaning; besides, other expressions look [illegible] way. Christ, for example, is [illegible] wisdom (i. 30) and God's wisdom [illegible] He has, then, a philosophy [illegible] intelligible, however, only to [illegible] Faith may not indeed rest [illegible] philosophy (ἐν σοφίᾳ ἀνθρώπων): **but** there is another philosophy, the apostle goes on, a **wisdom,** which **we** (he and his fellow preachers) **utter,** not indeed indiscriminately, or before all kinds of [illegible], but only **among those who are** [illegible] **mature,** those who are not *babes* (iii. 1) but are *grown* to their *full* Christian stature: or the word (τελείοις) so near μυστηρίῳ in ver. 7, may be intended to suggest "those who are *initiated* into the Christian mystery."

This **wisdom, however, is not of this world** (lit. of this *age*), it does not share the temper and spirit of this age, whose values are in terms of things transitory and external (ii. 2-6), **nor** is it a wisdom **of the rulers of this world.** Those who are in high place, and who ought to *know* (cf. ver. 8, ἔγνωσαν) best, made the most ghastly mistake of all (ver. 8). The *rulers of this world* might conceivably be angels, whom later Jewish belief (cf. Dan. x. xii.) regarded as presiding over the nations. But, without further explanation, it is more probable that, like the ἄρχοντες of Romans xiii. 3, they are men, especially as their word corresponds to the wisdom *of men* in the preceding verse, and the very same phrase, "the rulers of this world," is used in ver. 8 of those who crucified Jesus. The same word, οἱ ἄρχοντες αὐτῶν, is used in Acts xiii. 27 of the Jewish rulers who compassed Jesus' death. The similarity of this passage, where the [illegible] is of ἀγνοήσαντες, in ignorance, with 1 Cor. ii. 8 where it is said that they did not know (οὐδεὶς ἔγνωκεν) puts it practically [illegible] beyond doubt that the rulers of this world are earthly rulers, not above or [illegible] In general, it [illegible] especially in ver. 8, to men like Pilate and the high-priests.

It was not such a wisdom that Paul proclaimed. The men, like their wisdom, were ephemeral, men **who are being brought to nought.** In the progressive march of the divine purpose, they [illegible] whom God has chosen (i. 28). The use of the same verb here as in i. 28 (καταργεῖν) strengthens the probability of the interpretation given above. Caiaphas, Pilate, Herod—this type of man is dying or doomed.

7, 8. But it is not that sort of wisdom, not a *human* wisdom at all (ver. 5), says Paul, but a **divine wisdom,** *God's* wisdom (θεοῦ emphatic) that **we utter;** and this we do **in** the form of **a mystery,**

9 But as it is written, Eye hath not [illegible] 10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth [illegible] the deep things of God. 11 For what man knoweth the things

[illegible] man can [illegible] hath an obscure [illegible] which is only known to [illegible] it is revealed (Rom. xvi. 25 f.). For this wisdom is **one which has been lying** [illegible] for ages (cf. Rom. xvi. 25) **in concealment.** In contrast with the fitful and transitory wisdom of the rulers of this world, [illegible] wisdom deep-rooted in the ancient purpose of God, **one which God foreordained before the ages, and its** ultimate aim [illegible] **is our glory.** This is not the heavenly glory [illegible] it includes the state which, here and now, is ours in Christ (ii. 30), all that marvellous [illegible] which is the lot of *those who love Him* (ii. 9): it is admirably illustrated by [illegible] Only such [illegible] the [illegible] at [illegible] **which** [illegible] wisdom [illegible] goes well [illegible] **none of the rulers of this world** [illegible] **has any idea of** [illegible] come to know; **for it was their ignorance of it that led them to crucify the Lord of glory.** What a deadly ignorance of the divine purpose must that have been which led the [illegible] authority, who ought to have been the wisest, to perpetrate a deed so awful as to put the *Lord* to the death of a *slave*, to put the *glorious* Lord to the *ignominious* death of crucifixion! The *Lord of Glory* is the Lord whose characteristic is glory, [illegible] humble [illegible] generation [illegible] the eyes of the world [illegible] glory. He [illegible] (δόξης [illegible]).

9. [illegible] but, in the words of Scripture, [illegible] things which no eye saw and no ear heard and no human mind conceived, even all the things that God. [illegible] **prepared,** not indeed for the wicked [illegible] but **for** [illegible] **those that love Him.** No Old Testament passage [illegible] corresponds to the words here cited, and it is tempting to accept the tradition, attested by Origen and [illegible] the reference is to a lost Apocalypse of [illegible] possible to assume that we [illegible] loose quotation from memory combining [illegible] of Isaiah lxiv. 4 and lxv. 16, 17 [illegible] things which God has prepared and [illegible] the theme of Paul's preaching, looking as much to the present as to the future, they [illegible] the unimaginable blessings which are ours "in Christ."

Paul has, then, his philosophy after all, and one infinitely profounder than any wisdom of this world. Beneath his simple and unadorned speech lies the depth of all mysteries, which takes its origin in an ancient purpose of God, and which has for its end our glory. When that purpose became incarnate in Jesus, the world's great minds totally failed to understand it: no mere human sense (eye, ear) or mind can fathom it. How then can it be revealed or fathomed? To that question Paul addresses himself in the next section.

The Need of Revelation by the Divine Spirit (ii. 10 to iii. 2).

10. It can only be known by revelation. **For** [illegible] **to us,** not to the [illegible] Paul and those [illegible] **God REVEALED** [illegible] wisdom. [illegible] revelation. How [illegible] **Through the spirit** [illegible] God, no doubt, [illegible] **for the** [illegible] divine **spirit** [illegible] (Ps. cxxxix.) and **searches everything, even the deep things of God;** therefore it alone [illegible] the profound purpose of God, which lay [illegible] in Christ (ii. 7).

11. [illegible] says Paul, let us [illegible] the three-fold repetition in this verse of the word [illegible] **For among men, who has any knowledge of the inner experiences of**

of a man, save the spirit of man which [illegible] even so the things of God [illegible]

12 Now we have received, not the spirit [illegible] world, but the Spirit which is of God, that we might know [illegible] freely given to us of God.

13 Which also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: [illegible]

---

another? (lit. the things of *the* man in [illegible] his purposes, aspirations, [illegible] and can only be the concern [illegible] man, until he reveals them; they [illegible] can to no one **except** to **the spirit that is resident in the man himself. Exactly so** is it with God. **No one has acquired any insight** (lit. has come to know) **into the things of God** generally, to say [illegible] of *the deep things* (ver. 10) **except the spirit of God.** He [illegible] deliberately the phrase "the spirit [illegible] God," this might suggest merely [illegible] self-consciousness, and that he [illegible] plain from ver. 12, where he [illegible] as *the spirit that proceeds from* [illegible]

12. God's purpose, then, if it is to be [illegible] must be communicated, and if [illegible] divine philosophy, it [illegible] he has received the spirit. **Now as for us,** (cf. ἡμεῖς, ver. 10) **it was not the worldly spirit that we received,** which [illegible] **but the spirit that proceeds from God.** It is this spirit that [illegible] assurance and illumination. It is [illegible] **that we might know the favors that God conferred upon us** in Christ, that [illegible] alluded to in ver. [illegible] [illegible] in the word "glory" (ver. [illegible] [illegible] wise and influential, [illegible] foolishness; it is [illegible] worldly spirit. Obviously this [illegible] light upon the purposes and [illegible] God, but only the spirit of God He[illegible]

13. Paul is anxious to disclaim all thought that this wisdom is of a really [illegible] kind; he is not afraid or ashamed [illegible] to proclaim it. The blessings conferred by God in Christ are things **which we also utter** — and again comes the now familiar contrast between the divine and the human — **in words not taught by human wisdom, but taught by the** divine **spirit.** Not only are the thoughts which he utters in speaking and preaching (λόγος, κήρυγμα, ver. 4) inspired by the spirit, but even the very words. The bold claim which he here makes, and which must be interpreted in [illegible] of the divine [illegible] phrase πνευματικοῖς πνευματικὰ συγκρίνοντες [illegible] pret. Does συγκρίνω [illegible] *place*, or *compare*? and is πνευ[illegible] this be read, masc. or neut.? [illegible] neut., as this verse deals wit[illegible] of the preaching, the personal [illegible] ver. 14. It [illegible] best to translate συγκρίνω by *combine*, [illegible] two πνευματικά [illegible] are [illegible] spoken by the spirit. Therefore "we [illegible] these things, **combining spiritual with spiritual** language." It is impossible to reproduce in English the extraordinary emphasis produced by the juxtaposition of the three words implying *of* [illegible] πνευματικοῖς, πνευματικά. [illegible] which Paul is pleading, that the Christian [illegible]

14. **Now a natural man is not receptive of the things of the spirit of God.** [illegible] New Testament to denote [illegible] only a ψυχή (soul) but no [illegible] [illegible] πνευ[illegible] [illegible] the spirit, it is as good as non-existent (cf. Jude ver. 19, where certain [illegible] are described as ψυχικοί, *having not* πνεῦμα, having soul, but no spirit). In that [illegible] the man's complex [illegible] itself through his ψυχή, soul. The soul is not necessarily bad, but it represents the uspiritual natural affections, the earthly as opposed to the heavenly, the natural as opposed to the spiritual and supernatural. Such a man, obviously, *does not welcome* the things of the divine spirit, he has no appreciation of them, **for to him they are folly, and he can attain no knowledge of them,** for the simple reason that **the test of them is a spiritual one,** and hav-

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3

1 AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.
3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

ing no *spiritual* illumination, he lacks the faculty to test them.

15. The spiritual man, on the other hand, who possesses this faculty, **has the test for everything.** There is a whole world of experience sealed to the "psychic" man, but familiar to him: but besides, in virtue of his spiritual illumination, he can estimate not only these things, but *all things* at their proper value. This very epistle, with its many exhibitions of Paul's versatility and tact in dealing with various and delicate problems, is an excellent illustration of the power he here claims for the spiritual man. **But** *while the spiritual man tests everything*, **he is not himself** capable of being **tested by any one** who is not spiritual. The Corinthians have been criticising Paul (iv. 3, ix. 3); he here gently hints that, so long as they remain unspiritual, they lack the power to understand him, and their criticisms can amount to nothing.

16. Paul clenches his point here, as often, by a quotation from the Old Testament (Isaiah xl. 13), though he does not introduce it with a (καθως) γεγραπται (i. 31, 10). To judge the spiritual man adequately, one must oneself be spiritual, that is, be in possession of the spirit of God (ver. 11), and this can be said of no merely "psychic" man. The spiritual man is therefore beyond the range of his criticisms: **for,** in the words of Isaiah, **who** (that is, no mere man) ever **knew** (aor.) **the mind of the Lord?** Νοῦς not improperly translates the Hebrew word for *spirit*: it is the spirit on its intellectual side. **But WE** (ἡμεις emphatic) **are in possession of** the spirit of the Lord, or as he here calls **it, the mind of Christ.** In Isaiah, *the Lord* is of course God: the easy substitution of *Christ* for the Lord in the second clause, shows how closely, for Paul, Christ and God were identified (cf. i. 3).

iii. 1, 2. Paul would only have been too glad to have expounded to the Corinthians the "mystery" of "the wisdom of God" but to men in such a condition as theirs, the thing was simply impossible. **And I for my part, brethren,** he continues, **could not speak to you as to spiritual men,** for you were nothing of the kind: **on the contrary,** I was obliged to address you **as men of flesh, as babes in Christ.** The Corinthians were Christians, they were *in Christ*; but they had made no progress toward spiritual maturity (ii. 6), they were still babes, as he tenderly (cf. *brethren*, ver. 1) and somewhat excusingly calls them. They were — not indeed *psychic*, natural men (ii. 14) — but practically on the same level, in so far as they were incapable (οὐκ ἐδυνασθε, ver. 2) of a truly spiritual appreciation. They were, in a word, σάρκινοι, men of flesh, men whose nature is fleshly, slightly different from σαρκικοί of ver. 3, of fleshly instincts and tendencies, carnal. And since you were babes, **it was with milk that I fed you, not with solid food, for you were not yet strong enough** (ver. 2). For a similar idea, cf. Hebrews v. 12–vi. 2. There is nothing esoteric in Christianity, but the presentation of it has to be adapted to the capacities of those who are taught. *He* was not able (οὐκ ἠδυνήθην) because *they* were not able (οὐκ ἐδυνασθε).

Without sympathy, all criticism is wide of the mark. This is the general truth, which Paul here applies with great force to the specific truths of Christianity. What he calls "the things of the spirit" can only be understood and interpreted by one who himself has the spirit, that is by one who has been enlightened. Now the Corinthians, though they were Christians (cf. ver. 1) because they had believed (ἐπιστεύσατε, ver. 5) had not yet (οὔπω) reached this stage. Where the impediment lay, we see in the following section.

The Carnality of Partisanship: the Whole Church is God's, her Leaders but His Servants (iii. 3–9)

3. When I was with you, says the Apostle, you were not strong enough for the solid food I was prepared to give, and your present dissensions show that the

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

---

case is no better to-day. **Why, even at this moment you are not strong enough, for you are carnal still.** The context shows that this word has a wide scope. It is not confined to sexual, or even to sensual sins, but covers those tempers and dispositions that express themselves in strife and dissension. Their carnality was undeniable: **for where there is among you** emulation or **jealousy, and** the **strife** to which it too surely leads, **are ye not carnal? are ye not leading your lives** (lit. walking) **after the fashion of** unenlightened **men?** After *strife*, some MSS. wrongly add "and divisions" (καὶ διχοστασίαι), following Gal. v. 20. The metaphor of *walking* applied to a way of life, is very frequent in the Bible, and was very natural to an Oriental.

4, 5. Paul at once proceeds with a concrete illustration of the strife which proves their carnality. **I mean, When one says, "I belong to Paul," and another, "I to Apollos," are you not** moving on a purely **human,** unenlightened plane? (ver. 4). He does not here add Peter, as in i. 12, iii. 22: his own name and that of Apollos would naturally be the most familiar, and the alleged differences between them would be the chief cause of strife. **What then,** he asks with rising emotion, **is Apollos?** *What*, neuter, τί, much more effective then τίς, who: cf. ἓν, ver. 8; what is there in Apollos or Paul? The question is dramatically repeated: **and what is Paul?** Not, *what am I?* He repeats their party word. **Ministers,** he answers with emphasis, -and not heads of parties: simply lowly servants, **by whose agency ye became believers** (ἐπιστεύσατε aorist, appropriately of the initial act of belief). Clearly, then, some had been converted through Apollos. Bengel happily comments: *through* whom, not *in* whom ye believed: they are but agents, not objects of faith. **And each** ministered, **according as the Lord** (whether Christ, or perhaps God: cf. ver. 9 and especially v. 10: and for similar doubt cf. i. 31) **endowed him.**

6. That these men are but ministers, and their powers but gifts, is illustrated by the following verse: **It was I** (ἐγώ emphatic) **who planted, it was Apollos who watered.** The Corinthian church is implicitly compared to a garden or a field (cf. ver. 9) and Paul does not deny the place of human agency in its cultivation, for God works *through* (διά, ver. 5) men; nay, the human agents are organized and differentiated, as planters and waterers. **But** all this human effort would result in nothing, were it not for the mysterious divine power behind it: it was no man, but **God** Himself who all the time (impf.) **was causing it to grow.** The difference between the aorist and the imperfect is here aptly illustrated: the work of Paul and Apollos is represented as an act, that of God as a continuous process. Paul's generous reference to Apollos here, as following up the work which he himself had begun, is a delicate rebuke of the Corinthian party spirit, which set them up as rivals.

7, 8. So then, if the real growth is due to that subtle underlying power of God, without which planting and watering would alike be useless, the human agents may be said, in one aspect, not to count at all: **neither planter nor waterer is anything whatever: on the contrary it is God, who causes the growth,** that is all in all (ver. 7). These last words must be supplied: the meaning must be, not that God is something (τι) but that He is everything. Still, though this is true, and all Christian work is swallowed up in the one (ἓν) service of the one God, individuals do count after all, and their work as individuals will be duly recognized and rewarded. **Now planter and waterer are one,** ἓν, neuter, as if, in their capacity as God's servants, their personality was lost: they are, as it were, one in service, one *instrumentality*. Again, they are *one*, not therefore rivals, as the Corinthians had been representing them. Paul's words might be conceivably taken as a deprecation of the individual, but the last clause of ver. 9 effectually removes all possibility of misapprehension; and the whole of the next section (vv. 10–15) is an eloquent plea for personal responsibility. Though God is everything, the individual is something,

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

---

yet, very much: **and each man shall receive his own proper reward for his own proper toil.** This verse, with its double ἴδιον effectively reinstates the individual. An ancient commentator, noting that the apostle uses κόπον, not ἔργον, [illegible], quaintly remarks: "and what it is and not the [illegible]."

9. This truth of the relative importance of the individual is, however, after all, at [illegible] the point which Paul is mainly concerned to drive home is that all the church members and [illegible] all disposition to partisanship should vanish before this great unity. **For it is GOD'S fellow workers that we are: it is GOD'S field, GOD'S building that you are.** In all three clauses, Θεοῦ, as first word, is very emphatic. [illegible] God's, [illegible] God's, [illegible] no [illegible] parties and water-carriers [illegible] *leaders* [illegible] the Corinthians [illegible] and they were God's workers [illegible] in Him. The meaning is not, "fellow workers with God," but belonging to God. The church has already been described by metaphors as a field (ver. 6, 8), in the next section (ver. 10-16) it is described as a building, the last clauses of ver. 9 summarize the one section and introduce the other.

The unspiritual nature of the Corinthians is shown by their church divisions, and these again rest on an inadequate appreciation of the fact that the church is God's, and her leaders but His ministers. The unity, which is threatened, will be assured, when that is understood.

Responsibility of the Church's Leaders (III. 10 to 15).

10. Paul now works out with some elaboration the idea of the church as a building, to which he has been led by the last words of ver. 9. There is but one building—God's, and one foundation—Jesus Christ: but the builders are many (ver. 11), and the materials are varied. The foundation is laid once for all (ἐφάπαξ, ver. 11), yet in a sense it must also be laid by the particular founder of a local church, such as Paul. This required a [illegible] wisdom (σοφός, ver. [illegible]), and this, *by the grace of God*, he possesses; or it may be that this phrase goes with ἔθηκα: it was by the grace of God that he was privileged, as an apostle by vocation (1. 1), to *lay a foundation*. Though σοφός may only mean skilled, it is [illegible] [illegible] discussion in chs. i. and ii., not also to find it [illegible] the more technical sense. In spite [illegible] cunning depreciation of wisdom, he claims himself to be wise, as a master-builder (a word which does not mean designer, but chief workman): but his is the true wisdom that comes by the favor of God. **According to the grace of God which was given to me, as a wise master-builder I laid a foundation.** That was his peculiar task: it was the business of others to *build upon*, to develop his work. **And another builds,** or *is building*, **upon it.** He can hardly be referring to Apollos, who was not at Corinth, when the letter was being written (xvi. 12). **But let each man see how,** that is, with what materials **he is building upon it.** Paul's work as a foundation builder is secure: here is a solemn warning to the other teachers, who continue his work. The reference all through appears to be to teachers and their teaching.

11. It is only about the superstructure that advice needs to be given: for about the foundation there can be no doubt. It is fixed and sure, laid already, and once for all: and **no one can lay another foundation alongside of** (παρά with acc.) **the one** already **laid** (by God), **and that is Jesus Christ:** παρά, alongside of, in comparison with, here almost = than. *Jesus* is the foundation: the church is founded upon a Person, not upon a system of truths. This historical person, however, is the Messiah, Christ, hope of the ancient Jew, hope of the world's heart, God's own anointed: so that this name is a confession,—the earliest, simplest, profoundest of the church. The church is founded upon Jesus and the recognition of His Messiahship: every time we speak intelligently of *Jesus Christ* we acknowledge that.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of

---

12. Now those who accept this as the foundation of the Christian church, *build* upon it structures of very varying material and value — some precious and durable, such as *gold, silver, and costly stones*, like marble; and some poor and perishable, like *wood, hay, and stubble*. Or, to be more accurate, these are not different structures, but different material built into one divine temple (ver. 17) God's building (ver. 9). The allusion is to different types of teaching. **If any man builds on the foundation gold, silver, costly stones,** on the one hand, or **wood, hay, stubble,** on the other — .

13-15. Now what is to be the test of the value of this material? That will be seen, says Paul, in the judgment. **Every individual's work shall be made manifest, for the judgment day shall make it plain** — The *day*, corresponding to the day of Jehovah in the Old Testament is the day when Christ shall appear. This day would disclose the quality of every work, for its light is the bright light of fire: **it** (that is, *the day*) **is revealed in fire.** According to contemporary belief, when Christ came, it would be "in flaming fire" (2 Thes. i. 7). **And** consequently **the quality of every individual's work will be tested by the fire.** αὐτό is either nominative "the fire *itself*" — of its own native force; or accusative — the fire will test it. **If** then, in the judgment day, **any man's work, which he built thereon** (on the foundation), **shall abide** (μενεῖ, fut., not μένει) that is, if it shall stand that fiery test, **he shall receive reward** (ver. 14, cf. 8); **if,** however, **any man's work shall be burnt up, he shall suffer the loss** of his reward. The only work to be rewarded is the work that can stand the final test. The fire, that will leave the stone intact, will reduce the wood and stubble to ashes: it will be an effective test of values. **But,** though his part of the building will perish, **the man himself will escape, be saved,** because he is a Christian. His work is flimsy, but he has at least *built it on* the true foundation. Note the rhythmic balance between these clauses (without even a connecting particle) that contrast the fate of the good and the bad builder (εἰ τινος τὸ ἔργον twice). The man will indeed be saved, **yet so as through fire;** a very graphic picture of his perilous plight on the judgment day: he escapes, but it is *through the flames*, that leap and crackle around him, and consume his work, as, panting and terrified, he beats his retreat.

The real quality of the work done by the teachers of the church, so hard to estimate amid the conflicting claims of party contention, will be revealed in the day of judgment, when only that which is solid and precious, will survive. This truth is expressed in eschatological terms, but it may legitimately be given a larger application. Every crisis is a judgment; in its fire quality is tested, and the fit survives.

The sacredness of the Christian Temple

16, 17. To the warning (βλεπέτω, ver. 10) addressed to the teachers is appended a warning to the members of the church. **Do you not know** — such a question was calculated to make the Corinthians wince, who prided themselves on their knowledge (cf. viii. 1) — **that you are** not only God's *building* (ver. 9), but His *holy* building, **God's temple** (ναός is the inner shrine, the abode of the Deity), **and** that **God's spirit dwells in you** as a whole — not here, as in vi. 19, in the individuals: we might therefore render "*among you*." And just as any one guilty of the sacrilege of destroying an earthly temple would be put to death, so **if any one destroys God's temple, destruction shall be his fate at the hands of God.** The juxtaposition of φθείρει and φθερεῖ is very impressive (cf. ii. 13). **For God's temple is holy, the which are ye.** *The which* (οἵτινες) probably refers rather to *holy* than to temple, which would involve a repetition of ver. 16. When we ask how the holiness, to

God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

---

which the church was called (i. 2) was imperilled, we are tempted to think of such immoralities as are described later in the letter (cf. v. 1); but, in this context, the reference is probably to the schismatic spirit, which threatened the church's unity. This, as we have seen, is the real carnality (ver. 3).

Those who, whether by party strife or immorality, "destroy" the church, are worse than those who build badly upon the true foundation, and their fate shall be more terrible. The one shall escape through the flames, the other shall be consumed by them.

The Partisan Spirit Obscures the Glorious Heritage (iii. 18–23).

18-20. How grievously Paul was vexed by the partisan spirit of the Corinthian church is shewn by the earnestness and frequency with which he illustrates the error of it from different points of view. When party cries are abroad, it is so easy for a man to take his measure wrongly, to *think himself wise*, when he is in reality a fool. But **let no man deceive himself: if any one thinks that he is wise among you in this world** (or *age*), if any counts himself *worldly* wise, **let him** at once reverse his standards, **become a fool** in the eyes of the world, and then true wisdom will begin to be possible: let him become a fool, **that he may become wise.** The conceit of wisdom is well suggested by the need of display: wise *among you*. The wisdom of *this world* (vv. 18, 19) is transient and its representatives are doomed (ii. 6). The standards of the world and of God and, therefore of His church, are diametrically opposed: **for the wisdom of this world is folly in the eyes of God.** This contrast has been frequently met with in the first two chapters (cf. i. 18, 20, etc.). In his customary way, Paul proves, or at least, confirms this point, by an appeal to the Old Testament—**for it stands in Scripture**—citing Job v. 13 (the only citation from Job in the New Testament) which speaks of God as **"catching the wise in their cunning," and again** Psalm xciv. 11, **"The Lord knoweth the reasonings of the wise** (in the Psalm of *man*) **that they are futile."** Their clever calculations turn out to be not only idle, but ruinous, involving them in destruction; and if this be the end of their wisdom, it is indeed a veritable folly (ver. 19a). Some interpret this section simply as a rebuke of conceit; but considering the close connection between vv. 20 and 21 (ὥστε, *consequently*), it seems better to connect the conceit with the party spirit (cf. iv. 6).

21-23. Paul concludes his argument in a magnificent climax. **Therefore let no one glory in men**—an admonition which he had already stated positively in i. 31: *Let him glory in the Lord*. It is absurd, he argues, to glory in individual leaders: you are only thereby obscuring the real splendor of your inheritance, **for** all the leaders are yours, indeed **all things are yours.** A favorite maxim of the Stoics was that all things belong to the wise man, and the same bold claim may well have been often upon the lips of Corinthian Christians. But if so, their sectarianism showed that they did not realize the full sweep of such a claim. All the leaders belonged to the *whole* church, not each to a section only. You do not belong to them ("I am Paul's, I am Peter's") but they to you, all of them to all of you—**whether Paul or Apollos or Peter.** Nay, not they only, but **the** whole material **world**—it is your servant, contributory to your deepest interests: nay, not the material world only, but all the manifold mystery of human experience, **life and death**—*life*, in which we have union with Christ, and *death* which is **gain** (Phil. i. 21) by ushering us into higher glory: nay, not the experience of this life alone, but all possible experience throughout the infinite ages, **things present and things to come.** He sums up the stupendous claim in the words with which

CHAPTER 4.

1 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not thereby justified: but he that judgeth me is the Lord.

---

he introduced it **all things are yours** and instantly follows it up with words that fall upon Corinthian conceit like a bolt from the blue **but ye are Christ's.** They are owners, but they are not their own. The universe is theirs, but they hold it under the lordship of Christ. They are masters of all things, but He is master of them. *You*, not some (i. 12), but all of you, *are Christ's*. He does not belong to you in the sense in which Paul, Apollos and Peter do, hence His name is not added as in i. 12 after theirs. **And** even **Christ** is not His own: He **is God's** (ver. 23). In what sense is He God's? Especially as His Son. Christ is not God, He is God's, belongs to Him: the head of Christ is God (xi. 3, cf. xv. 28).

What a climax! How the last word lights up the whole situation and shows how unworthy, how indescribably foolish and wrong was the party strife of the Corinthians. As there is one God over all, and one Lord, Christ Jesus, so should there be one church, in whose unbroken life the peace of God should find itself reflected. There could be no more tender or forcible rebuke of that denominationalism, which, when accentuated, injures the real life of the Christian church, than these wonderful words of Paul. All the saints and leaders, of whatsoever communion, who, by their words or deeds, have blessed the lives of men, belong to the whole church. They are all ours; and it is for us not to stultify, by the limitation of our sympathies, the blessing that they are fitted to be to us. Sectarianism and all its pettinesses will vanish, where it is remembered that we are Christ's and Christ is God's. Verse 22 illustrates what Paul meant by the glory (δόξα) to which God destined us (ii. 7). The Christian is the real master of the universe; all things are his—all things in history and experience, in time and space—being wrought together for his good by the God who is beneath and through and above them all.

Paul Warns the Corinthians Against Judging, Then Tenders Himself as a Model.

Paul has just been exposing the folly and the sin of party spirit by showing its power to limit, and even to blight, the Christian's glorious inheritance; he now illustrates its evil effects from another side, by showing how it encourages in the church a critical and censorious spirit.

1, 2. So (not as precedes, but as follows) **let a man** (ἄνθρωπος, rather stronger than the indefinite τις) **account of us** of the leaders generally; perhaps he is thinking especially of himself and Apollos—**as servants** (ὑπηρέτας, much the same in meaning as διάκονοι in iii. 5) **of Christ and stewards of the mysteries of God.** The *steward* is the slave who dispenses the stores of the house (Luke xii. 42), and the stores are the mysteries, that is, truths once hidden, now revealed, or to be revealed. It is the duty of the leaders to dispense these stores, to disclose these truths, to the church, which is the household of God. **Here moreover,** just as in a private house, so also in the household of God, **the** first and last **requirement of a steward is proved fidelity.** The test of a true leader is not his oratorical or philosophical power, his "word" or "wisdom," to use the familiar phrases of this epistle, but the *fidelity* with which he performs the duties of his stewardship.

3, 4. But who is to be the judge of this fidelity? The only judgment worth considering seriously is that of Christ: human judgment is of *very little* account, whether the judgment of others or even that which a man passes upon himself. From this passage, and still more clearly from ix. 3, we can see that Paul has been the object of criticism. **But to me it amounts to** (εἰς) **very little that I am judged by you or** indeed **by** any **human** judgment (**day**). This curious phrase *human day* appears to be suggested by "the day of the Lord": it is the day when man judges as contrasted with the day when the Lord judges. Paul was alike indifferent to their praise and blame: **nay**—so far was he from caring for *human* judgment that **I do not even judge myself.** The spiritual man

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

does indeed judge all things (vi. 15), but he does not forget that Christ judges him: and with this ultimate infallible judgment in view, he recognizes the inadequacy of the judgment even of an approving conscience. **For though I am conscious of nothing against myself, yet that does not justify me** (lit. not in this do I stand justified, δέδικαιωμαι perf.). It is a question whether *justify* should be taken, as above, in its ordinary, or in its more technical sense. Does Paul simply mean, "I am not justified by that;"—the approval of my conscience is no absolute proof that I am free from blame? or does he mean "I *am* justified"—in the technical sense—"but not by that:" that is, "I owe my justification to Christ, and not to my own good conscience?" The order of the words (οὐκ ἐν τούτῳ) is somewhat in favor of the second interpretation, but the general context rather supports the first. In spite of his good conscience, then, Paul will not judge himself: **but he that judgeth me is** one higher even than conscience, viz. **the Lord.** That judgment is still future and will take place, *when the Lord come* (ver. 5).

5. So then, as the true judgment is not human, but divine, not that which the "wise" Corinthians can pass, but that which Christ alone can pass, and as it belongs not to the present but to the future, it is wrong of the Corinthians to anticipate it by premature and necessarily shallow criticisms of their own. **Do not** therefore **pass any judgment before the** proper **time,** that is, **until the Lord come.** His coming was one of the great articles of faith, and when He came, He would show Himself as one **who will both throw light upon the hidden things of darkness and make manifest the** secret **counsels of the hearts.** Here is a latent rebuke of the superficiality of Corinthian criticism, indeed of all human judgment. In the nature of the case it has to be based upon externals: it has to play upon surface things, it cannot see in the dark, it cannot pierce to the heart. But Christ, with His searching light and fire (cf. iii. 13), will bring out to the light the things that are hidden: **and THEN the** fitting **praise will accrue to each man from God.** *Then*—and not till then, for Christ is the only competent judge: the Corinthians were guilty of an un-Christian impatience in *judging before the time.* At the coming of Christ, justice would be done all round: *each* man would receive *the* (ὁ) praise, that is, the praise which is his due. The praise would come *from God.* With such a confidence and such an outlook, it is easy to see that the praise or blame which *men* meted out meantime, as the Corinthians to their party leaders, was of very little account (ἐλάχιστον, ver. 3).

Paul here addresses to the Corinthians the salutary reminder that, though the leaders are their servants (iii. 22), yet they are also the servants of Christ (iv. 1), and that therefore, not they, but Christ, will be the ultimate judge of their stewardship. He rebukes at once the impatience and the superficiality of human criticism.

The Royal Corinthians and the Worthless Apostles (iv. 6–13).

The argument against the party spirit of the Corinthians is now drawing to a close. The apostle condemns the distinctions in which it resulted, by reminding the Corinthians that it was nothing that they had done, that put them in possession of the things of which they boasted. And their boasting was positively outrageous! they spoke as if they had already reached the goal. Perhaps they had, exclaims the apostle ironically; but at any rate he himself had not traveled so far. He was at that very moment the victim of hardships and sufferings and indignities manifold.

6. The party spirit has been under discussion from i. 12, and more specifically from iii. 5. The language in which Paul has attacked and condemned it is not abstract but concrete. What he might have said in general terms, he has chosen to say definitely of his own party and that of Apollos, his convert and friend. If he condemned the partisan spirit in this manifestation, it went without saying that he would condemn it in every other. **So**

7 For who maketh thee to differ *from another?* and what hast thou that thou
didst not receive? now if thou didst re-
ceive *it*, why dost thou glory, as if thou
hadst not received *it?*
8 Now ye are full, now ye are rich,
ye have reigned as kings without us; and
I would to God ye did reign, that we also
might reign with you.
9 For I think that God hath set forth
us the apostles last, as it were appointed
to death: for we are made a spectacle
unto the world, and to angels, and to men.
10 We *are* fools for Christ's sake, but
ye *are* wise in Christ; we *are* weak, but ye
are strong; ye *are* honourable, but we *are*
despised.
11 Even unto this present hour we
both hunger, and thirst, and are naked,
and are buffeted, and have no certain
dwelling place;
12 And labour, working with our own

---

these arguments, brethren, I have adapted to myself and Apollos, and I have done this **on your account** — my object is your edification — **that by** (lit. *in*) **us you may learn the rule, never** to go **beyond what is written.** Written where? Most probably in the Old Testament, quotations from which are usually introduced by the word γεγραπται (cf. i. 31, iii. 19). That some such text as Jer. ix. 23, already quoted in i. 31, may be in Paul's mind, is strongly suggested by the next clause: **that, as individuals ye may not be puffed up for the one** leader and **against the other** (ver. 6). Paul aims at destroying the conceit engendered by party strife.

7. Turning in imagination to an individual (σε), Paul asks him: **Who is it that marks you off** as Paul's man or Apollos' man? Or the words may mean "*To whom do you owe your distinction?* (Is it not to God?)" He goes on **And what do you have that you did not receive** from God ultimately (i. 4) and mediately through your teachers (iii. 6)? **And if it be a fact that** (καὶ) **you received it, why do you boast, as if you had not received it?**

8. He touches now, in an ironical vein, upon the things which they "have," all the more stinging that he has already described them as infants (iii. 1). **So you are already filled full, are you? wealthy already, are you? you have entered upon your kingdom without** any help from **us, have you?** These three clauses may be read either as exclamations or as questions: the former is better, as heightening the irony. He had spoken seriously of their wealth in i. 5, here he speaks sarcastically. They believed only too flippantly that all things were theirs (iii. 21): they took too light-hearted a view of their Christian obligations, they did not realize the austerity of service. The Messianic kingdom had already come, and they were sitting like kings upon their thrones, wealthy and satisfied. ἤδη is very emphatic: already! so soon! Note the perf. κεκορεσμενοι ἐστε, in a condition of satiety: aor. ἐπλουτησατε, ἐβασιλευσατε, points to the moment when they attained their wealth and kingdom. The irony of the last clause is especially sad: you have become kings without us; why, you would never even have been Christians but for us. **Yes,** he goes ironically on, **I only wish you had been kings, that** so, by virtue of our fortunate association with you, **we too might share in your kingly rule.**

9. But alas! we are far enough from sitting on thrones. You Corinthians may be rich and royal, but it is very different with us apostles: we are like criminals doomed to die. **For, methinks, God has exhibited us the apostles** (others as well as Paul himself, though the following verses 11–13 are no doubt colored by personal experience) **last** — though we ought to be first (cf. xii. 28) — **as men condemned to death:** a cross rather than a throne is before us. **For we are become a spectacle to the** whole **world, alike to angels** invisible **and to men.** The figure underlying this verse may be that of a public festival, at which criminals or others were brought on to fight to the death. It has even been suggested that Paul may himself have been condemned, as a criminal, to fight with wild beasts in the theater at Ephesus; cf. xv. 32, 2 Cor. i. 8, 9. At the apostle's struggles and sufferings the whole universe is looking on — angelic eyes no less than human.

10–12. The ironical contrast between *you* and *us* is further developed in three brief but very pointed antitheses. **As for us, we are fools for Christ's sake** — the simple preaching of Christ and His cross [illegible] wise of this world (cf. i. 23 f.), **but ye are prudent in Christ:** [illegible] *in Christ* (cf. iii. 1), but the words have a special sting here — he attributes to the "wise" Corinthians a union with Christ, of which he says nothing when speaking of himself. **We are weak** (cf. ii. 3), **but ye are strong: ye are glorious, but we**

hand [illegible]

[illegible] made as the filth of the world, *and* [illegible] the offscouring of all things unto this day.

14 I write not these things to shame [illegible]

[illegible] Christ Jesus I have begotten you through the gospel.

15 Wherefore I beseech you, be ye followers [illegible]

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be [illegible] every where in every church.

---

are in disgrace. The order of the pronouns is here emphatic, to secure a [illegible] connection with the words that follow. Though Paul still uses the first person plural, there can be little doubt that in the following description (vv. 11-13), it is his own experience that he has primarily in view. His life as a Christian has been [illegible] the moment of [illegible] **Up to this very hour we suffer from hunger and thirst and insufficient clothing and blows** [illegible] **we have no fixed home, we work hard with our own hands:** cf. Acts xviii. 3; xx. 34; 1 Thess. ii. [illegible]

12, 13. So much for our sufferings in [illegible] **Abuse we requite** not with corrupt speech, not even with silence, but—**with blessing, persecution with patience, calumny with** gentle words of **entreaty,** as Christ counselled (Luke vi. 28). And for our reward what have we? **We are become, so to say, the refuse of the world, the offscouring of all** [illegible] rinsings and scrapings, fit only for the gutter—; and that is how we are regarded and treated **up to this very moment.** As this minute description (vv. 11-13) begins and ends with the same phrase (*ἄχρι τῆς νῦν*, *present* hour), it would seem as if Paul was suffering from some very recent indignity. The words in ver. 13, *περικαθαρμα* and *περιψημα*, were also applied to criminals who were sacrificed for the public weal in times of calamity; but the other meaning is perhaps preferable here.

In a few burning words, Paul has made clear the terrible contrast between his own position and that of the pretentious Corinthians. [illegible] their throne, [illegible] he the ill clad, homeless apostle, victim of blows, calumny and insult. That was what it cost to be a "faithful steward" (ver. 2); after such a recital, the Corinthians, conceited and comfortable, might well have misgivings as to their own fidelity.

The Fatherly Admonition (vv. 14-21)

14-16. Severe and almost [illegible] these last words (vv. 8-13), the Corinthians are to understand that Paul's motive in writing them was the best. He loves the Corinthians as a father, and these words are his fatherly admonition to them. He did write some things to shame them (cf. vi. 5; xv. 34), but [illegible] these particular words. **Not by way of shaming you do I write these things, but as admonition to my beloved children** (vv. 14, 15). He stands in a unique relation to the Corinthian church. Other teachers had built upon the foundation, but it was he who had laid it (iii. 10). These teachers are here called *παιδαγωγοί*, pedagogues, the name given to the slave who took charge of a young boy (cf. iii. 1; Gal. iii. 24); and there may be a touch of irony in the word *ten-thousand*, which suggests that there was no dearth in the supply. **For though ye may have ten thousand tutors in Christ, at any rate** (ye have) **not many fathers, for in Christ Jesus,** the sphere in which the Corinthians were begotten **by the agency of the gospel, it was I** (*ἐγώ*) **who begat you.** As your father, **therefore, I beseech you, become imitators of me,** not in word (cf. ver. 20), [illegible] claiming to be Paul's man, but in deed, [illegible] ready to suffer such pain and shame as I have suffered (vv. 11-13). There is not one standard of duty and suffering for an apostle, and another for the members of the church: they are all to be imitators of him.

17. Paul was so much in earnest in his desire that they should learn to imitate him, that he had sent Timothy to instruct them, or rather to refresh their memories. **That is why I have sent you Timothy, who is my child, beloved and faithful in the Lord** (or my beloved child [cf. ver. 14] and faithful in the Lord). Love and fidelity reach their purest and highest *in the Lord*: the phrase means rather more than "in the sphere of Christian duty." It is fitting that Paul should send

18 Now some are puffed up, as though I would not come to you.
19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdom of God *is* not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

---

a *beloved child* to his *beloved children* (ver. 14); and this child is one **who will put you in mind of my ways that are in Christ**: their conduct showed that they had forgotten those ways, and Timothy would remind them no doubt by example as well as by precept. Paul's ways, manner of life, were in accordance with his teaching. They were such **as I teach** not only at Corinth, but **everywhere in every church.** So the demands he makes upon, and the standard he sets for, the Corinthian church, are not special and peculiar. They are the ideals he holds before all the churches.

18-21. Apparently Paul's sending of Timothy had led some of the Corinthians to believe that he was afraid to face them himself; but he promptly disabuses their mind of that idea. **Under the impression that I am not coming myself some have become puffed up**: a common taunt of the Corinthians (ver. 6); **but come I will to you,** and that very **soon,**—though he arranges to stay at Ephesus till after Pentecost is over (xvi. 8)—**if the Lord will** (cf. xvi. 7). He, on whose will all human action is contingent (cf. James iv. 15). It is difficult to say whether the will here is that of Christ, who is *the Lord* in ver. 17, or of God (cf. i. 1). **And,** as spiritual father of the Corinthian church, **with regard to those who** have been and still **are puffed up** (perf.), **I will take cognizance not of their words**: the really Greeks had always enough of these on hand—**but of their power,** their effective force. **For** it is not the talkers, but the men of spiritual power who advance the kingdom of God; **the kingdom of God does not rest** or consist **in talk, but in power. What will ye** have then? I am coming in any case: it is for you to say how. **Is it armed with a rod** of correction **that I am to come to you, or in love and a spirit of gentleness?** There would be *love* in either case, for he is their father (ver. 15), and the hand that wielded the rod would be a fatherly one; but the question is whether that love shall express itself in chastisement or gentleness.

THE SOCIAL MORALITY OF THE CORINTHIAN CHURCH (v–vii).

CHAPTER 5

1 It is reported commonly *that there is* fornication among you, and such fornication as [illegible] is named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

A Case of Incest (v. 1–8).

From the discussion of the party question, which, though it had subtle effects on moral life, was, on the whole, a religious rather than a moral question, Paul now passes to the consideration of the more distinctively moral life of the Corinthian church, which, on some of its levels was low enough; and the *rod* with which in iv. 21, the apostle threatens to come to them, is only too intelligible.

1. In a city so completely given over as was Corinth to the worship of Aphrodite (Venus), the large place given in the letter to the discussion of sexual relationships and sins is not surprising, and it is natural that this part of the letter should be introduced by the discussion of a particularly flagrant offense. **There is actually a report of fornication among you, yes** (ὅλως) **and fornication the like of which does not (exist) even among the Gentiles,** namely, **that a man should have,** whether as wife or concubine, **his father's wife.** Paul is indignant that the Christian church should have fallen below even the low standard of the Pagan world, and we may assume that this act, or at any rate the indifference if not satisfaction, with which it was received by the church, arose from a false conception of the Christian liberty preached by Paul. About the crime itself there is much that is obscure. Was the father's wife the man's own mother or his stepmother? Almost certainly the latter, as the word *μητέρα* would certainly have been chosen to point the horror of the crime. But that the crime was horrible enough is indicated by the use of the phrase, *the father's wife* in preference to stepmother. Again was the woman a Christian or not? Probably not, as Paul's disciplinary proposals are directed exclusively against the man? Again, was the father dead or not? This point is not certain: it depends upon whether he is to be identified with "the man that suffered the wrong" in 2 Cor. vii. 12. Again, is the implication that he *had* this woman as wife or concubine? This point is also uncertain, as *ἔχειν* can be used of either relationship; and the phrases in vv. 2, 3 "he that had done this deed," "he that hath so wrought this thing," do not point decisively in either direction. In any case, the union of a man with his stepmother was condemned by Greek, Roman (*ἔπτεσιν*) and Jewish opinion (Lev. xviii. 8). The translation in A. V. "not so much as *named*" rests upon *ὀνομάζεται*, which is an unwarranted interpolation in the text.

2. An act which would have been an offense to Pagan society, ought surely to have shocked sensitive Christian opinion. But the Corinthian church, whether by virtue of the low moral ideals brought over by the converts from paganism, or of misconceptions of what was involved in Christian liberty, was not easily shocked. **As for YOU** (*ὑμεῖς*) **ye are puffed up,** in a state of inflation (perf. *πεφυσιωμένοι ἐστέ*), a state apparently chronic to the Corinthians (iv. 6, 18). Things must have been bad indeed if the Corinthians were puffed up *because of* the crime. This is not quite impossible, as such a crime would be the best proof that they meant what they said when they claimed "liberty" for themselves as Christians. But it is not necessary to suppose this, and the Greek tense (unlike *ἐφυσιώθησαν*, in iv. 18) is rather against it. The meaning may simply be that the crime was accompanied by (not that it produced) a feeling of inflation on the part of the church. As the next clause suggests; instead of being sorry, they maintained their state of inflation. **And ye did not rather fall to mourning** (aor.) and, in your penitence, take steps **that the man who wrought this deed be removed from your midst** — by themselves, as ver. 13 shows: in other words that he be excommunicated. There is something impressive and solemn about the double formal allusion to the man in vv. 2, 3 as "the one who had done this thing." It is possible — and some argue, from the use of *οὐχί*, more natural — to read this verse interrogatively: "are ye puffed up, and did ye not rather mourn?"

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus

---

3. With the laxity of the Corinthians, Paul contrasts his own decision ἐγὼ μὲν: **for I on my part, absent in the body but present in the spirit**—that spirit which was illuminated through association with the spirit and power of the Lord Jesus (ver. 4)—**have already come to a decision, as though I were** actually **present, with regard to the man who in this way perpetrated this** crime (ver. 3), κέκρικα seems to combine two constructions: I have *judged* this man, and I have *decided* to deliver such a one to Satan (παραδοῦναι, ver. 5). One would hardly expect Paul to judge a man on hearsay (ἀκούεται, ver. 1) evidence; either he regards himself as specially enlightened through his association with (σύν) the spirit of Jesus, or, as Ramsay says, "the words 'I have judged him' do not imply a legal judgment, but an expression of Paul's opinion on a mere report of the case." It makes little difference whether we take ὡς παρών to mean, "as *though* actually present" or "as *being* present" (that is in spirit). Does οὕτως (*thus*) mean thus shamefully, or Christian though he be by profession?

4, 5. Paul's decision is given with great deliberation; clause follows clause with unusual solemnity, and the reader is held in breathless suspense till the fateful word παραδοῦναι is reached. The judgment is, **in the name of our Lord Jesus, when you have gathered together, and my spirit, in association with the power of our Lord Jesus, TO DELIVER HIM THAT IS SUCH TO SATAN.** The phrase *in the name of our Lord Jesus* may grammatically go either with "gathered" or "deliver": similarly the phrase *with the power of our Lord Jesus.* It seems, on the whole, best to take the latter phrase with "gathered," and the former with "deliver." The decision is in the name of Jesus to deliver him to Satan, after the Corinthians have assembled with the spirit of the absent Paul in association with that of Jesus. All things were to be done by Christians in the name of the Lord Jesus (Col. iii. 17) *a fortiori* acts of such grave and solemn importance (cf. Acts iii. 6): the utterance of the name of Jesus was probably believed to summon His presence and power (Acts iii. 16). It is not quite clear whether the phrase *with the power of Jesus* goes closely with *my spirit*, implying that Paul's spirit was sustained and illuminated *by association with* the spirit of Jesus, or whether it implies that the power of Jesus, as a separate entity, was independently present (you . . . and my spirit . . . *together with* the power of Jesus). It is interesting to note the importance here attached to the convocation of the Corinthian church: this is one of the factors in the decision. The constitution of the church is what we might call democratic; they have, as we see in ver. 13, the right and the duty to keep their membership pure.

5. It is worthy of note that Paul does not actually say that he decides to hand the culprit over to Satan; but τὸν τοιοῦτον, such a one, a man of this kind. What is meant by "delivering a man to Satan"? We here touch a circle of ideas that forcibly remind us that we are reading an ancient document. Satan is the great adversary of God; consequently sickness and disease as evil things, are often ascribed to him. It was he who brought calamity and leprosy upon Job (Job i, ii), and who had "bound" the woman whom Jesus healed in the synagogue on the Sabbath day (Luke xiii. 16). The sinner is here delivered to Satan **for destruction of the flesh,** and these illustrations show that such a work would be peculiarly congenial to him. Further, the strange authority claimed by the apostle is paralleled elsewhere: Hymenaeus and Alexander are similarly delivered (παρέδωκα) to Satan, that they may be disciplined (1 Tim. i 20). The power of an apostle's word is illustrated by the stories of the fate of Ananias and Sapphira (Acts v), and the blindness that fell upon Elymas (Acts xiii. 11): so this judgment of Paul is to be conceived as carrying potency with it. Possibly, however, as Ramsay suggests, the meaning may be less terrible: the phrase may be formed on the analogy of the formulæ by which a Greek, who had been wronged, sometimes "consigned the criminal to the God, and left the punishment to be inflicted by divine power . . . If there subsequently befell him any bodily suffering,

[illegible] **For even Christ our passover** [illegible]

[illegible] **that the spirit** [illegible] **may be saved in the day of the Lord,** [illegible] in view the sinner's ultimate salvation.

6. In view of so great an offense, contrary [illegible] on the part of one of your [illegible], **this glorying of yours is not seemly. Do you not know** [illegible] **that a little leaven leaveneth the whole lump?** The lump is the Christian community [illegible] leaven? Is it the sin of [illegible] moral laxity (cf. ver. 2) [illegible]

7, 8. Considering then the [illegible] from the leaven, it was only common prudence to **cleanse out the old leaven completely, that ye may be a new lump seeing that** (in contrast, in accordance with the fact that) **ye are** [illegible] **free from leaven** [illegible] **or ought to be, thus** *unleavened* **is** that **our passover lamb has been sacrificed, even Christ:** and just as, according to the Mosaic law (Exod. xii. 17 ff., xiii. 7), [illegible] out the figure to considerable length; and [illegible] exhortation, **so then let us keep the festival.** We need not suppose [illegible] Corinth, though the [illegible] (cf. xvi. 8) "All time," says [illegible] tour, "is a festival season to [illegible] and this morning festival has to be kept **not with old leaven,** brought by the [illegible] from their old pagan life, **nor with leaven of evil and wickedness,** [illegible] indifference to it on the other, **but with the unleavened bread of transparency and truth.** It has been conjectured that this insistence upon sincerity, transparency, [illegible] possibly wilful misunderstanding of his previous letter, which he now proceeds [illegible]

This glimpse into the Corinthian church throws a sinister light upon the moral [illegible] Paul [illegible] especially her most [illegible]

2. *Church and the World: a Letter Misunderstood* (v. 9–13)

Other letters were written by Paul to the Corinthian church than those which have been preserved (2 Cor. x. 10); in particular one had been written before the first canonical epistle, in which, as here, he had given instructions to the Corinthians about the conduct of their moral life. The "fornicator" must have been an unhappily frequent figure on the [illegible] church. He could hardly be

9 I wrote unto you in an epistle [illegible] company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous [illegible] or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be [illegible] or covetous, or an idolater, or a railer, or a drunkard, or extortioner; with such a man [illegible]

12 For what have I to do also to judge them that are [illegible] do not you judge them that are within?

13 But them that are [illegible] God judgeth. Therefore put away from among yourselves that wicked person.

---

avoid it: what was to be the attitude of [illegible]

[illegible] passage appropriately follows the last which dealt with immorality within the church.

9, 10. I wrote to you [illegible] **in the letter** which I sent you before, **not to associate with immoral people.** [illegible] **(I did) not at all** mean [illegible] **the** were to have nothing to do **with the immoral people of this,** that is, the non-Christian, **world, or with the greedy and rapacious** (one class, under one article *τοῖς* the *ἁρπαγεῖς* [illegible] covetous) **or with idolaters.** [illegible] the whole [illegible] xiii. 24). Such advice, then, would have been out of the question, **for in that case, you would have had to leave the world.**

11. But as a matter of fact, what I really meant, when **I wrote to you,** [illegible] *at most* to avoid all misunderstanding [illegible] not to, etc. (the so-called epistolary aorist). In either case, what Paul meant (or meant) is this: **if a man bearing the name of Christian brother,** that is, a church member, **be given to immorality, or greed, or idolatry, or abuse, or drunkenness, or rapacity, you are not to associate with that man of an nor even to eat with him.**

[illegible]

12, 13. [illegible] **For what business is it of mine to judge those that are outside?** I act just as I act yourselves. **Is that not your own practice** (*ὑμεῖς*) **to judge those that are inside, while of those that are outside** [illegible] **God is the judge** [illegible] case upon which Paul p[illegible] **Remove the wicked man from your own midst** (ver. 13) [illegible] mean all such (cf. ver. 11), [illegible] taken his father's wife. Over [illegible] ve no judicial powers; but it is your [illegible] Deut. xxiv. 7) to purify [illegible]

[illegible] church must respect her ideals and [illegible] "[illegible] the world" [illegible] Lord. And the [illegible] the members of the church [illegible] In Paul's [illegible] members [illegible]

CHAPTER 6.

1 DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

Christian Disputes and Heathen Courts (vi. 1-11).

This epistle glides easily and naturally from one topic to another. The incidental reference to "judging" in ch. v. 12, suggests the larger question of litigation, and the relation of the Corinthian Christians to the ordinary legal processes and law courts. Is a Christian at liberty to avail himself of these, in case of a dispute between himself and a brother Christian? In spite of the indefinite τις in ver. 1, the plurals in the following verses (cf. ver. 7, "Ye have lawsuits with one another"), and the earnestness of the whole discussion, strongly suggest that this point had been practically raised several times.

1. **Does any of you, that has a matter** in dispute **with another** Christian **have the hardihood to go to law before (the) unrighteous** judges, **instead of before (the) saints?** To do this is an act of effrontery (τολμᾷ) to the *brotherly* spirit that ought to animate the Christian church (cf. vv. 6, 8), besides being, at bottom, an ethical absurdity; for why should men who have been *justified* (ἐδικαιώθητε) go before the *unjust* (ἀδίκοι) for *justice*? Christians who are called to be *saints* (i. 2), should have any disputes that may arise settled by men of their own type. The characterization of the heathen judges as *unjust* is not to be taken too seriously; there may be a touch of irony in it; the word is simply = *unbelievers* (ver. 6). Paul had a real respect for properly constituted authority (Rom. xiii. 1) and himself appealed to Cæsar. The disputes about which Paul is thinking are, in particular, those that concern property (ver. 8), and the materialistic spirit, which such litigation revealed, was the very contradiction of the spirit which should be theirs, as Christians. The Greeks were fond of litigation, with its discussions and excitements; and it would not be easy for them to shake themselves free of this disposition, even after they became Christians.

2, 3. **Or,** continues Paul, if you persist in this practice, it must be because you have forgotten that, in the divine economy, *you* are the real judges of the world. **Do you not know**—this phrase occurs six times in this chapter (vv. 2, 3, 9, 15, 16, 19), and probably always in this letter with a slightly ironical flavor: men so *wise* as you Corinthians ought to know this—**that the saints shall judge** (κρινοῦσιν, fut., better than κρίνουσιν, judge) **the world.** Ramsay (*Expositor*, 1900, p. 279) maintains that "an undertone of sarcasm, almost of banter, is to be understood as ruling throughout vi. 2-4," and that we do not here have "a serious description of the future powers and duties of Christians." This may be: a playful thrust of this kind would be quite in the manner of Paul. But on the other hand, the reference can be explained in terms of contemporary belief. According to Dan. vii. 22, judgment was to be given to the saints of the Most High; and when the Son of Man should sit upon the throne of His glory, those who had followed Him were also to sit on thrones judging the twelve tribes of Israel (Mat. xix. 28, Luke xxii. 30). The privilege of judging would be theirs when the Messianic kingdom had come (cf. iv. 8). **And if THE WORLD** (ὁ κόσμος, emphatic) **appears before you** (ἐν ὑμῖν, in or through an assembly of yours) **for judgment, are ye** then **unworthy of** sitting upon **the smallest tribunals**—that is, tribunals where petty cases are tried. The future judges of the world should surely be capable of judging trifles. Verse 3 repeats this thought in other words: **do ye not know that we are to judge** not only men but **angels** (the two together make up the world (iv. 9))—**to say nothing at all of ordinary things** (lit. the things of ordinary *life*) (cf. Luke xxi. 34).

4. Whatever this verse means, it is at any rate spoken "to shame" the Corinthians, and this may give some clue to its interpretation. The question turns (a) upon whether *those who are of no account in the church* are the heathen judges or insignificant members of the church, and (b) upon whether καθίζετε is indicative or imperative. **If then it is ordinary cases** (βιωτικά, very emphatic: echo of last word of last sentence) **that you have** to try,

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

---

what then? In that case, either (a) appoint insignificant church members to settle such disputes,—the humblest abilities will be adequate for such a task: or (b) you appoint heathen judges to settle such disputes. (The latter alternative may also be read as a question: do you appoint?) (b) seems the more vigorous interpretation: **it is those who are of no account in the church**—it is these (τοιούτους, emphatic) **whom you set on the judge's seat.** Men who were destined to judge angels, went for the settlement of trivial affairs to heathen judges: **I speak to shame you.** There are two difficulties in this interpretation, neither of which is insurmountable. (i) καθίζετε is inappropriate, as the Christians did not appoint the heathen judges; but the word might well be used loosely—especially as the feeling throughout is tense—for the deliberate recognition of the heathen judge: these are (or are these?) the men you *set* over the decision of your disputes: (ii) It is said that "those who are of no account in the church" would be an unlikely phrase for Paul to apply to the ordinary Greek judges (cf. Rom. xiii. 1). But (a) it would be almost equally unlikely, on the other view, to apply to a Christian brother; and (b) it is really no more objectionable than the epithet "unrighteous" in ver. 1. Such men were of no account in the church, as the members of the church were of no account in the world (ἐξουθενημένα, 1. 28, same word).

5, 6. If the Corinthians take their cases before heathen judges, where, asks Paul satirically, is their own much vaunted wisdom? **Is there such an utter lack** of wisdom **among you, not a single wise man who will be able to decide between his brethren** (lit. *his brother*: apparently used loosely). **Instead of that, however, brother goes to law with brother**—bad enough in itself, for it is a contradiction of the spirit of Christian brotherhood, but infinitely aggravated by the fact that they **took their cases before judges who were not Christians—and that before unbelievers** (ver. 6). *Brethren* should settle disputes in a *brotherly* spirit—without the apparatus of courts, but, at most, by arbitration, by appealing to the "decision" of some other "wise" and impartial brother. The question begun in ver. 5 may also be taken as continued into ver. 6; so A. R. V.

In verses **7, 8,** Paul cuts to the root of the matter. For Christians to take their disputes before unbelievers was deplorable; but more deplorable still was it that they should have disputes of this kind at all—it was nothing less than a moral *defect*. **Nay, at the outset, it is nothing short of a defect on your part that you have lawsuits with one another** at all. It shows that you do not clearly understand what is involved in allegiance to Christ; with those who are His, the spiritual must be paramount, and their life will not consist in the abundance of the things that they possess. In that case, **why do you,** if you are truly His, **not rather bear the wrong? why not bear the robbery? But**—so far from that—**you yourselves** (ὑμεῖς), brethren and Christ's own though you profess to be, **are guilty of the wrong and robbery, yes, and towards brethren too.**

9, 10. You wise Corinthians seem to have forgotten where all this wrongdoing leads. You may score a petty success in the courts, but it will shut you out of a place in *God's* kingdom. **Or do you not know that wrongdoers**—the very word (ἄδικοι) he had applied in ver. 1 to the heathen judges: that is the level to which such conduct reduces them—**shall not inherit God's kingdom?** It was easy for the Corinthians, in their frivolous, immoral city, to forget the stern demands of the religion they professed, but **do not deceive yourselves;** for **they** certainly **shall not inherit the kingdom of God,** whether their wrongdoing take the form of immorality or greed—for these are the chief classes of sins covered by the following list—**neither fornicators nor**

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

idolaters (idolatry appropriately mentioned at this point, as the cult of Aphrodite in Corinth was immoral) **nor adulterers, nor those who practice or lend themselves to unnatural lust, nor thieves, nor greedy men, nor any given to drunkenness, reviling, or extortion.**

11. **And such** (of these things), in the past, **were** not indeed all, but **some of you:** this goes a long way to explain the facility with which the Corinthians relapsed into lower moral ideals and practices, and also to illustrate the degradation out of which the gospel had to lift men; **but,** as it was the power of God, it had transformed them, when, in the rite of baptism, they had signified their acceptance of it, **you washed yourselves** (or you had yourselves washed): the reference is to baptism [cf. Acts xxii. 16], the aor. indicating the moment (not "ye are washed," as A. V.), and the middle indicating the Corinthian response to the divine call. **Yes** (ἀλλά, *but:* repeated with great emphasis) **you were sanctified, yes, you were justified.** These words do not here mean "*made* holy, and *made* righteous" — context, and (at least in the case of δικαιοῦν) usage are against this — but simply, "set apart and justified"; the same act is described from two points of view, in an order the reverse of the usual one. These words are appropriately in the passive, because they indicate the result of the divine action upon the Corinthian believers. All these three acts — baptism, sanctification and justification — were effected **in the name of the** (or *εἰς*) **Lord Jesus Christ and in the spirit of our God.** In particular, baptism is in the name of Jesus (the Trinitarian formula is not yet in use, Mat. xxviii. 19), and sanctification is the work of the spirit; but more generally, the last two clauses are to be taken with all three verbs. The new life depends both upon God and Jesus.

Here again, as in his discussion of the party spirit (ch. iii), Paul, by a simple contrast between the unlovely reality and the glorious Christian facts, produces an effect more powerful than a direct rebuke. The unbrotherly conduct of the Corinthians in wronging one another, and in carrying their paltry disputes before heathen courts, is so utterly unworthy of men who have been baptized, justified and sanctified, that they must have been instantly struck by its incongruity. Indeed their conduct shows how poorly they have learned the lesson of Him in whose name they have been baptized, and is imperilling their chances of the kingdom of heaven. Again we feel the tremendous moral earnestness which breathes through the words of Paul: the heirs of that kingdom must be men with no taint of lust or greed upon their souls.

Paul is not here pleading for ecclesiastical *courts*, to rival the civil courts of the heathen. What he desiderates is not more machinery, or another organization, but another spirit, the spirit of *brotherliness* — not a Christian court, but the arbitration of a wise Christian brother. This is the only course worthy of men who have been baptized and sanctified.

The Limit of Liberty (vi. 12–20)

The return to the subject of immorality, which Paul had already discussed in the preceding chapter, shows how subtly and seriously Paul conceived the life of the Corinthian church to be menaced by the usages of ordinary society. Besides the practical temptations to which the members of the church were continually exposed, they were subject to the almost more dangerous temptation of justifying theoretically a loose attitude to morality, and even of resting their justification upon words of the apostle's own. This is the situation which he meets in the ensuing paragraph.

12. **All things are in my power.** These are words probably borrowed by the Corinthians from Paul himself, and were probably often on their lips, cf. x. 23. Plainly Paul did not literally mean that everything was lawful; such a union as that of ver. 16, for example, was not only the degradation, but the destruction of the believer's relation to Christ. But all things that are morally indifferent are as lawful to him as to anybody: still he will not make indiscriminate use of this wide liberty; of the things which are lawful he will adopt only such as are profitable, to himself or to others. There is a play on

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

the words ἔξεστιν and ἐξουσιασθήσομαι. All things are in my *power*: true, **but they are not all profitable. All things are in my power true, but I, for my part** (ἐγώ) **will not let myself be brought under the power of anything.** He must not only be free, he must remain free: he is not free to forfeit his freedom. He must be the master of all things, he must not allow any of them to become his master: he is not free, for example, to join himself to a harlot, or to any other person or influence that estranges him from Christ. There his freedom ends.

13. Some of the Greeks, however, appear to have argued that one appetite is as much entitled to satisfaction as another. The bodily appetite has its gratification in something outside of it; each is made for, and adapted to, the other. For example, **meats for the belly and the belly for meats;** that appetite demands satisfaction, and finds it legitimately in food. By easy analogy it might then be argued: the body for fornication, and fornication for the body — for why should that appetite also, like the other, not be satisfied in that way? There were two errors in this reasoning, argues Paul. Firstly, there is no real analogy between meats and the stomach on the one hand, and the body on the other; the former belonged to the evanescent order — **God shall bring to nought both it and them,** for *the fashion of this world passeth away* (vii. 31); the body, on the other hand, belongs to the eternal order — it shall be raised up (ver. 14, cf. xv.). **But** secondly, **the body is NOT for fornication, but for the Lord; and the Lord for the body.** The body is an instrument for the service of the Lord; in and through the body we carry out His will upon the earth. And the Lord is for the body: as He needs it, so it needs Him. "Without Him the body cannot develop into all it is intended to be." Between the two there is a mutual dependence; and the only argument, legitimate to a Christian, that can be drawn from the wonderful adaptation of appetites to their means of gratification, is that *his body is for the* use of the *Lord*, and *the Lord for* the redemption of *his body*.

14. The correspondence between 13b and 14, each beginning with ὁ δὲ θεός, is very striking, and forms part of the argument. *God will destroy it and them* but us, that is, our body, He will raise up, because He raised up the Lord. The argument would have been clearer, as Lietzmann says, if Paul had written "our bodies" instead of "us." The double καί is intended to connect very closely *us* and *Him*, to involve us in His experience of resurrection. **But God both raised up the Lord and He will raise us up also through His power** — for He is omnipotent. The body is distinguished here, as usually in Paul, from the flesh, and therefore from the κοιλία (belly); flesh cannot inherit the kingdom of God, but the body is raised, spiritual and glorious (ch. xv.).

So for two reasons, the Corinthian analogy falls to the ground: the body is not for fornication, but for the Lord; and it will not be reduced to nothing, but raised and "conformed to the body of His glory." (Phil. iii. 21)

15. Do you not know — you ought to know — **that your bodies are members of Christ,** identified with Him as closely as the hand is identified with the body. **Shall I then** — a question all the more striking, that he puts it in the first person instead of in the second — **take away** the members of my body, which, as I am Christ's, are also **the members of Christ, and make them a harlot's members?** The very supposition is too awful to contemplate. **God forbid:** these words give the flavor of μὴ γένοιτο here ("let it not happen"). Christ and the harlot are here conceived as the rival claimants of the human soul: a man cannot at the same time belong to both. If his members be given to the harlot, they must be taken (ἄρας) from Christ.

16. Or do you not know — the fact is plain enough to one who remembers his Bible — **that he that cleaves to a harlot** (τῇ, *the* particular woman with whom he is sinning) **is one body?** — not two; the act constitutes a real identity of the man with

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

his partner. **For** in Genesis ii. 24, Scripture (or **God:** in reality Adam) **says, the two shall become one flesh.** The original reference is to marriage, but the act that creates the identity is the same. Now there is an equally real union — κολλώμενος, the same word, is used — between the believer and the Lord, but it is a *spiritual* one. **But he that cleaveth to the Lord is one** — the argument almost leads us to expect *body*; but Paul substitutes — **spirit**. The Christian is moving in another world altogether than that of the flesh with its appetites and lusts.

18. Paul now gathers up the argument in a brief, impassioned warning, the more peremptory that there is no connecting particle. **flee fornication:** do not fight, but flee. Victory over this sin lies in retreat. In some ways it is the most deadly sin of all: for **every act of sin that a man may commit is outside the body, but the fornicator sins against his own body.** This has seemed to some the language of exaggeration: for is drunkenness, even gluttony, not also a sin against a man's own body? Undoubtedly; but not in the same awful sense. To appreciate the true heinousness of immorality, as Paul understood it, we must remember the terrible contrast in verses 16, 17. The essence of it is a definite and deliberate union, by means of the body, with the πόρνη, who is the rival and enemy of Christ; the immoral man, has, by this union, alienated his ethical and religious personality — alienated it by means of the body which was given him to express that personality in the service of the Lord: for *the body is for the Lord*. Relatively speaking, then, such sins as drunkenness are external, while this sin cleaves to the roots of the ethical being, and is a fearful and radical contradiction of the idea of Christian personality.

19. The body against which the immoral man sins, is his own; therein lies the folly of his sin. But it is not his own, it is the Lord's, and it is God's: therein lies the horror of it. **Or do you not know,** as a Christian ought to know, **that your body is the temple of the Holy Spirit in you?** Paul has already made use of this thought, and given a collective turn to it: "ye — the church as a whole — are the temple of God, and the spirit of God dwells in you (as a whole" (iii. 16). Here the application is personal and individual. The holy spirit — what a gift and what a giver! none other than God Himself: it is the spirit **which ye have from God:** and how shall this holy spirit dwell in an unholy, desecrated body?

20. Besides, you are not your own at all. Paul had just spoken of the man's body as his own: in the deepest sense, this is not true. You do not belong to yourselves; for **you were bought** — bought by God — and you therefore belong to Him who bought you: the price was paid to the law (Gal. iii. 13). Bought **with a price;** the simple word is more effective than if the apostle had said, "with a great price," though this is the meaning: for the *price* (τιμή) is the *precious* (τίμιον) blood of Christ (1 Pet. i. 19; cf. Eph. i. 7).

The negative warning of ver. 18 is now followed by a positive appeal: not only flee fornication, but — as your bodies are not your own, but God's — **glorify God then,** not only in your spirit, but also **in your body,** especially by chastity. The body, which is the Lord's, must be so used as to contribute to the glory of God. The words καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ ("and in your spirit, which are God's") are a gloss.

Paul's arguments against the immoral license apparently claimed by some of the Corinthians are brief but very trenchant. The fundamental passion of the Christian should be for his Lord; and every passion inconsistent with that should be "fled." To indulge in immorality is to ignore the fact that the body is for the Lord — His instrument and servant; it is to identify one's self with a principle and a person alien to Christ; it is to sin even against the body itself, by using it to violate the Christian personality it was intended to express; it is to outrage the rights of the God who bought us by the precious blood of His Son.

CHAPTER 7.

1 Now concerning the things whereof ye wrote unto me: It *is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

The Marriage Question (vii. 1–40).

At this point Paul begins to deal specifically with questions raised by the Corinthian letter to which his own is a reply (cf. ver. 25; viii. 1); and the present discussion of marriage appropriately follows the discussion of sexual morality with which the previous chapter had concluded. Much injustice has been done to Paul by forgetting that this chapter (vii) was not intended to be an exhaustive treatment of the marriage question. It is a reply to certain questions raised by the Corinthians; the whole discussion has to be read in the light of the opening clause—*Now concerning the things whereof ye wrote* (ver. 1). No doubt this chapter would be much clearer, if we had the letter to which Paul is replying. It can only be reconstructed by conjecture, and with regard to its contents and spirit there is room for wide difference of opinion. Temptations to immorality abounded in Corinth: the Christian conscience was practically exercised by the problem how they were best to be met. Some scholars hold that the Corinthian had proposed celibacy as a solution; others, that their solution lay in universal marriage. However that may be, the incompleteness of the discussion is explained by the fact that it is a reply to questions raised in a letter: and the defense of marriage as a safe-guard against immorality (ver. 2)—a defense so much lower than we should have expected from Paul—is explained by the fact that he is writing to the inhabitants of a notoriously immoral city. Paul's own view of marriage was much more exalted than we should be inclined to gather from this chapter, and receives its noblest expression in Ephesians, ch. v.

It has further to be remembered that when Paul wrote, he was looking for the speedy coming of Christ. The time was shortened (ver. 29); the fashion of this world was passing away (ver. 31); and marriage meant new cares, distractions and entanglements. The more *free from care* (ver. 32) a man was, the more free was he for the service of his Lord. Thus the discussion is as remote as it could be from an abstract treatment of the question: it is governed throughout by local and temporal considerations, and can only be properly understood in the light of them.

Marriage or Celibacy (vii. 1–7).

1, 2. Now (the δέ passes to a new subject or phase of the subject) **concerning the things you wrote me about,** I have to say that **it is good for a man not to touch a woman,** that is, to lead a celibate life. He says it is good (καλόν), he does not here say that it is best, nor even that it is better than something else (but see ver. 38): but simply that it is good, seemly—apparently as against some one who had thought or said that it was not good, but bad, unseemly. Paul is not arguing against marriage; he is simply defending celibacy against its detractors. ἀνθρώπῳ, *for a human being*, generalizes the statement, as the following verse shows. **Still,** good as celibacy is, it is not advisable in such a place as Corinth: there, **on account of the** notorious **immoralities** (pl.) **let each man have his own wife, and let each woman have her proper husband** (ver. 2). It is not simply that each *may* have, but in such an immoral atmosphere, he *ought* to have a consort. There is a real, but not a serious difference between *own* and *proper*—the husband is the head of the wife—but the whole discussion shows that contrary to Jewish and Greek opinion, there is to be in Christianity an essential equality between husband and wife. This relatively low justification of marriage is explained by the situation at Corinth, where, with the prevalent worship of Aphrodite, temptations would be unusually abundant.

3, 4. To the wife mentioned first (cf. ver. 10) **let the husband pay the debt** of conjugal duty, **and in like manner also the wife to the husband.** The reading (ὀφειλομένην εὔνοιαν) on which A. V. (*due benevolence*) is based, is a gloss on ὀφειλήν, which means a debt (Mat. xviii. 32)—here the conjugal debt. Married people are not to live like celibates: each

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that

owes the other a debt which has to be paid. For **the wife has no authority over her own body, but the husband**—it is her own, yet not her own: **and in like manner also the husband has no authority over his own body, but the wife** it is his own, yet not his own. Here again, as in ver. 3, the balance of clauses, and the use of ὁμοίως, show how completely the sexes are conceived by Paul as on an equality

5. Do not rob one another, then, of the debt which ought to be paid—to withhold it is *fraud*. But while the Corinthians must frankly, and without attempting an unwise asceticism, acknowledge the facts, they must not forget the greatest fact of all—religion, and in their married life provision must be made for it, though Paul suggests the provision in a very modest and tentative fashion—**unless it should be perhaps by mutual consent and temporarily:** the abstinence has to be only *for a season*, to it both (σὺν) parties are to be agreed, and the object of it is, **that ye may be free for the** exercise of special **prayer** (προσευχῇ has the article, as has the corresponding plur. word in Acts ii. 42). The aorist (σχολάσητε) suggests special occasions: the relations suspended by these seasons of prayer have to be resumed—**and that ye may be together again.** A somewhat lurid light is cast upon the excitability of the Corinthian temperament by the reason assigned for this special advice: it is **that Satan may not tempt you by reason of your incontinence.** The standing nature of the temptation is suggested by the present (πειράζῃ). *Fasting* is a later ascetic interpolation, exactly as in Mark ix. 29.

6, 7. Paul is well aware that all men have not the splendid self-restraint which he himself enjoys—he wishes they had: and his advice is given as a concession to the weakness of human nature, especially of Greek nature exposed to Corinthian temptations. **And this**—apparently embracing all the instructions in vv. 2–5 regarding the practical necessity of marriage—**I say by way of concession, not by way of commandment.** The meaning is not that Paul gave these instructions by permission of, though not at the commandment of, *the Lord;* but that his own words are to be understood as a concession, not as an injunction to the Corinthians. Such concessions would not be necessary, if men were not incontinent, (cf. ἀκρασία, 5; διὰ τὰς πορνείας, 2), if they had Paul's purity and self-control: **I wish that all men were like ME.** The meaning may also be: "Celibacy is a good thing, though, considering the situation, it is well for you to marry, but I wish that all men were *celibate* like myself." But besides perhaps reading too definite a meaning into words which are vague, this interpretation does not connect so well as the other with the following verse: **but each man has his** own **peculiar** endowment of **grace from God—one in this fashion, another in that.** Paul can hardly mean that he has the endowment of celibacy, and another man of marriage—neither of these states could properly be described as a χάρισμα but rather that he has the gift of continence in this regard, while other men have other gifts.

Paul's power of grappling in a practical way with a difficult situation is here finely illustrated. Though an idealist, his feet are always on *terra firma*. He knows human nature through and through; and he writes with a complete understanding of the average man. He makes no impossible or unnatural demands. He does not expect his readers to conform their lives to his, for the gifts of men differ; but he expects them to shape those lives with all the facts in view—the fact of weakness and temptation on the one hand (ver. 2), and of religion and its obligations on the other (ver. 5).

Marriage and Separation (vii. 8–17).

In cases where both of the married people were Christians, and still more where one was a Christian, while the other remained pagan, there would sometimes arise a desire for separation: the problems thus emerging are considered in this paragraph. But before dealing with them the apostle briefly directs attention to the case of those who have no partner, whether because they have never been married, or because the partner is dead.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
9 But if they cannot contain, let them marry: for it is better to marry than to burn.
10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:
11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.
12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him

8. But I say to the unmarried and the widows: it is seemly (καλόν, same word as in ver. 1) **for them if they remain as I.** This may be fairly taken to imply that Paul was either a bachelor or a widower: there is no proof, and no probability that the *yokefellow* in Phil. iv. 3 was his wife. As the case of widows is dealt with later (ver. 39), it is possible to adopt the suggestion that an original τοῖς χήροις (*widowers*) has been altered to the more familiar *widows*. In that case, the two masculine words ("unmarried" and "widowers") might be taken to cover the feminine — the general meaning be "those of either sex who have (now) no partner": but against that is the fact that the case of "maidens" comes in for separate discussion (vv. 25 ff.). The text is probably correct as it stands.

9. If, like Paul, the unmarried can be continent, καλόν, it is well: **but, if they have no power over themselves, let them marry:** not because of two evils the less should be chosen, for Paul does not say and does not mean that marriage is evil; but because marriage is moral, while desire of this kind is at once dangerous and sinful. **For it is better to marry** once for all (aorist) **than to be continually consumed** (pres. tense) **by the flames** of passion (ver. 9).

10, 11. He now deals with the case of married Christians. **Now to those who have,** or (almost as we should say) **are married:** as vv. 12 ff. contemplates the case of mixed marriages, he is thinking here of Christian couples: **I give this charge.** For what he is about to say, he has the direct authority of the historical Jesus himself (Mat. v. 32, Mark x. 11, Luke xvi. 18): and so, it is really **not I, but the Lord,** who gives this charge, namely, **that wife do not separate herself from husband.** The wife may be mentioned first, because she would probably be the more inclined to adopt an ascetic course. **But if,** for any reason, whether in the interests of a mistaken asceticism, or for some less adequate reason, **she do** (καί, actually) **separate, let her,** at any rate, on no account marry again, but **remain unmarried or be reconciled to her husband.** After this parenthesis contemplating the case of separation, the apostle goes on, **and husband** (**I charge**) **not to dismiss wife.** According to Mat. v. 32, Jesus had prohibited dismissal "save for the cause of fornication." It is very possible, however, that in the original form of the words, this exception was not made (cf. Mark x. 11, Luke xvi. 18), and that might account for the absolute form of Paul's "charge" here; but it is more probable that Paul is considering separations which have a less serious ground than that of adultery.

12. He now passes to the *remaining* cases — of mixed marriage. **But to the rest** — those couples one of whom was Christian and the other pagan — **I say** (he does not use the stronger word *charge*, as in ver. 10: he has no definite word of Jesus to go on). **I, not the Lord.** Jesus had no occasion to consider the question of mixed marriages: consequently there is no authoritative word from Him on this subject, as there was on the other, ver. 10. Hence it is not He, but Paul that speaks: but it must not be forgotten that Paul is a "spiritual man," who, as such, "tests all things" (ii. 15). He is still, in that sense, inspired. When, in this passage, he claims that *the Lord* speaks, he does not mean that he himself has been the recipient of a special revelation, but that he rests his statements upon some spoken word of Jesus: when he speaks, and not the Lord, there is no such recorded word of Jesus; nevertheless his statements have all the weight of his inspired personality.

12, 13. What he says is this: **If any Christian brother has a wife that does not believe** — married to him, in all probability, before he became a Christian (Paul is opposed to mixed marriages, 2 Cor. vi. 14 f.) — **and this woman jointly** (σύν) **consents to live with him, let him not dismiss her.** There would be every

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases;* but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

---

temptation to get rid of an unbelieving partner, on the plea that high Christian life was impossible in union with one who differed so radically on the deepest things: but even in such a case, the sanctity of the marriage bond is to be upheld. The first step towards separation must not be taken by the Christian partner. The sexes are on an equality: **and** therefore, **a woman who has a husband that is an unbeliever, and this man jointly consents to live with her, let her not dismiss her husband.** ἀδελφή is the word commonly used for the close of the woman by the man: the fact that it is used equally of both sexes, together with the fine and studious balance of the clauses, shows how absolutely, in the mind of Paul, the sexes were upon a level in these deeper matters.

14. The divorce of the heathen partner is not to be thought of: **for the unbelieving husband has been sanctified in his union with the Christian wife, and the unbelieving wife has been sanctified in her union with the Christian brother.** The Christian partner is not desecrated by this union, as by the awful union of vi. 15. Again note the balance and repetition of the clauses. In both clauses, the emphatic word is ἡγίασται, and the idea is, heathen though the partner be, he (or she) has a certain standing (pf.) of *holiness.* Of course, it is not implied that there was any personal holiness: that is an inner state, and cannot be conferred by an outward union. But the holiness of the one partner, by the intimacy of their union, thrown down the other, and their marriage is, in some sense, Christian marriage: **for,** were this not so, **then** it follows that **your children are unclean, while as a matter of fact** (νῦν) **they are holy.** The argument starts from the fact, which is regarded as indisputable, that the children must be considered "holy," even where only one of the parents is a Christian—the principle of family solidarity demands as much: then it goes on—as the bond with one Christian parent sanctifies the children, so the bond with one Christian partner sanctifies the other partner. No severe inference can be drawn from this passage regarding infant baptism.

15. The principle has been laid down that one Christian partner must not dismiss the other: but what if the other is eager to go?—a very possible case, where so much of the daily life would be subject to a perpetual challenge, silent or spoken. In that case, **if the unbelieving partner is for separation, let him separate.** Binding as is the law of marriage, there must be no *slavery* in the matter: **in such circumstances the Christian brother or sister is not under bondage; besides, it is in** the sphere, or atmosphere (ἐν) of **peace that God has called you** (or *us*). The meaning appears to be: friction will be inevitable with a heathen partner, and this will disturb the peaceful atmosphere of your divine calling (κεκλήκεν, pf.); therefore if the heathen partner is desirous to go, let him go—his departure will be a contribution to Christian peace.

Much doubt hangs over the meaning of ver. 16: literally, **for what do you know, woman,** as to **whether you shall save your husband? or what do you know, man, as to whether you shall save your wife?** This seems to connect naturally with the last verse: as God has called you in peace, and that peace will be not only imperilled but disturbed by a heathen partner, why not consent to his departure? why hold him on the very problematic hope of ultimately saving him? The chief objections to this view are two: (i) the Corinthians needed restraints from, rather than inducements to, facile divorce; and (ii) it would be more like Paul to indulge in the hope of the heathen's ultimate conversion. In accordance with these objections, the verse might conceivably be translated "How do you know whether you will *not* save him?"—in imitation of the Hebrew construction of *Who knows?—perhaps.* Still, the other view seems more in line with the immediate context: life with a person who hated Christianity, would be slavery, and that must not be (ver. 15): the brother or sister is not bound in such a case—let the heathen partner go.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

---

17. It is easy to see, however, how the conclusion of Paul's might be abused; so, to counteract the tendency of separation which his words might have been interpreted as encouraging, he adds the correction that, on the whole, one is to continue in the state in which one was called: **only in each case as the Lord** (that is, Christ) **apportioned to him** in the past (aor.), **in each case as God has called him** (pf.: the effects of the call are abiding) **so let him walk.** There must indeed be no [illegible] to an inflexible conception [illegible] matter to the Corinthians [illegible] respect [illegible] to the other churches. **and so do I ordain in all the churches.** With the assurance that they are not being treated exceptionally [illegible] will do well to submit [illegible] Paul's apostolic authority.

[illegible] passage [illegible] practical power of [illegible]

The [illegible]

The last sentence of [illegible] uncircumcision, and slavery.

18-20. Was one in a condition of circumcision at his call? (lit. was one called as a circumcised man?) In other words, was he a Jew? **Let him not,** by an operation, **have the marks of his circumcision destroyed.** This had actually been done by certain Jews in Maccabaean times, as [illegible] he was at his call. The Gentile needs a similar reminder. **Has any one been called in uncircumcision?** [illegible] even less reason for him to [illegible] reverting to such a sign [illegible] **let him not be circumcised.** [illegible] **Circumcision is nothing and uncircumcision is nothing** [illegible] **but the keeping of the commandments of God** [illegible] **in every case, in whatever calling a man was called, in that let him remain.** [illegible] the divine call.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

---

21. There were undoubtedly slaves in the Corinthian church, and they would have felt the following apostrophe as a personal appeal. **Were you a slave when you were called? Never mind.** Slaves, who were suddenly confronted with the new importance assigned to them by Christianity, would be peculiarly tempted to deplore their lot, and Paul's steadying word would be necessary: do not let it (your slavery) be a care to you, never mind! Unfortunately, the next clause is anything but clear; and two opposite interpretations are possible. **But if thou ART able to become free, use it rather.** Use what? his opportunity for freedom or continuance in slavery? The answer to this question depends partly on how καί is taken: is it (a) "but *though* thou art able to become free, that is, even if you have a chance of liberty, continue rather in slavery"—on the principle that each man is to continue in the state in which he was called, or (b) "but if thou *art* able to become free, if thou *hast* a chance of freedom, rather use this chance than continue in slavery"? On the whole (b) seems more natural in the context, hence the strong ἀλλά after "never mind"—and does not refer to the great χάρις, which could be conceived far more naturally of using an opportunity than of continuing in a state. It is true that the time is short, and in view of the speedily expected coming of the Lord, civil states need for little "never mind"; but the man, like the unmarried (cf. vv. 32), has a wider sphere for service than the slave, and the principle underlying vv. 15, that the Christian married brother is not to be bound by an [illegible] to his condition, has a corresponding application here.

22-24. But whether the chance of freedom has to be welcomed or rejected, the real difference between the free man and the slave is very little: **for the slave, called in the Lord, is the Lord's freed man**—the Lord has bought him from his former master, sin (Rom. vi. 18); **in like manner the free man, by his call, is** no longer free, but becomes **Christ's slave.** The slave is really free, the free man is really a slave. **Ye were bought with a price**—the very words Paul had already used in arguing against immorality (vi. 20): here he means "you are Christ's, whether as His freed man or His slave, because He has purchased you; therefore, **do not become slaves of men.** The particular point of this warning, if it has any, is not clear; it is apparently a general caution against enslaving one's self to party leaders, institutions (such as circumcision) or to any kind of influence that interferes with the "keeping of the commandments of God" (ver. 19), and with that loyalty which is due to Christ who bought us at so great a price. To sum up: **In each case, in whatever state a man was called, brethren**—a kindly touch—**in that let him remain—with God.** As is so often the case with Paul, the last phrase sheds a flood of light upon the argument which it concludes. The art of life consists in remaining *with God*, close to the God who called us—to any one who knows the price (ver. 15) and joy of that communion, the most radical directions in the outward life would be relatively insignificant, and he will be content to remain in the state in which he was called.

These words of Paul, like those about marriage, are easy to misunderstand if we forget the original occasion. They are rather a protest against the restless, revolutionary spirit, than a plea for a passive, unsparing contentment. The new ideas which Christianity boded in the minds of men and which have so signally changed the face of society, would tend in many cases, to create a spirit of restlessness, and this spirit, had it expressed itself for example, in a rising of slaves, would have indemnitely retarded the progress of the new religion. No lesson was more important for that time than that men could serve God just as they were—the only bondage to be thrown off was that of sin. The Jew, with his material mark upon his body, and the slave in his slavery, could enjoy a walk with God which could not be interrupted or affected by external signs or outward conditions. And is not that a lesson which is valid for every age and every man (ἕκαστος, vv. 20, 24),—the

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say* that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

---

essentially spiritual nature of religion? The spirit of Christianity must indeed try to express itself and get itself embodied; some institutions it will create; others, like slavery, which the New Testament does not attack, it will destroy. But these things are only the expression, not the essence of religion: the truly religious man does not depend, for his peace or happiness, upon the things that are without. He lives with God, and with God he is content.

Additional Comments (VII. 25-40)

25. Now with regard to maidens. As the cases of the married (vv. 10-16) and of unmarried men have already been disposed of (vv. 8 f.), Paul now considers the case on which no doubt his advice had been asked (cf. περὶ οὗ, with regard to, vii. 1, viii. 1) of girls who were still at home, under the care of father or guardian. Concerning these, **commandment of the Lord I have none** (cf. ver. 12)—on this point Jesus had made no pronouncement any more than in the case of mixed marriages, **but I give my opinion, as one who by the mercy of the Lord is worthy of trust.** The rendering of πιστός is more appropriate than "faithful." He was, of course, a faithful steward (iv. 2), but his fidelity would not so fittingly guarantee the "opinion" as his being *worthy of trust*.

26. In the opinion which follows, he passes from the immediate question of the marriage of virgins to the larger question of marriage in general (ἀνθρώπῳ). **I consider, then, that this** (that is, what follows at the end of the verse, τὸ οὕτως εἶναι) **is good,** if not absolutely, at any rate **by reason of the present straits.** Had another infinitive followed the ὑπάρχειν, the construction would have been, not perhaps obscure, but certainly somewhat awkward: this is avoided by a change of construction to ὅτι with the (unexpressed) indicative. I consider **that it is good** (cf. ver. 1) **for a person** (ἀνθρώπῳ, hardly "for a man") **to be thus**—a somewhat enigmatic phrase, but the following verse shows that it must mean more than "even as I am" (cf. vv. 7, 8). It must embrace both states, and so must be taken to mean *to be just as he is* (cf. vv. 20, 24). But the whole context shows that Paul is really thinking more of the second alternative (27b)—of the advantage of being "unencumbered" by a wife—than of the first (27a). [illegible] proof of this "distress" (cf. iv. 11, 12).

27, 28. It is good to remain as you are. **Are you bound** [illegible] by betrothal, but much more probably, in marriage **to a woman? Do not seek to be freed. Are you free,** whether as a widower or a bachelor, **from a woman? Do not seek a woman** (or wife). The present imperatives [illegible] **Still, if you DO** [illegible] **marry, you have not,** in marrying, **sinned** (the aorist points to the act of marrying): **and if a virgin marry, she has not sinned. But** marriage, though it is not a sin, will involve suffering: **tribulation** (emphatic) **shall such** as marry **have in the flesh,** that is, "in bodily circumstances and relations." This, more [illegible] marriage at any time, would be peculiarly true of the "distress" that would precede the coming of the Lord: **and** Paul is anxious that his converts should escape such trouble as could be evaded: **I,** with such authority as I possess over you (ἐγώ), am seeking to **spare you** by pointing out the advantages of the single state.

29-31. But not only the inevitable sor-

[illegible]

[illegible] that [illegible] for [illegible] he may [illegible]

[illegible] time, let us [illegible]

[illegible]

And this [illegible] I [illegible] say, brethren: [illegible] the time [illegible] the coming of Christ is short [illegible]

[illegible] that henceforth they also who have wives should be as though they had none, and those who weep as though they wept not, and those who rejoice as though they rejoiced not, and those who buy as though they had no firm hold [illegible] and those who use the world as not using it greedily.

[illegible] for the fashion of this world is passing away. [illegible]

[illegible] to be free from anxiety. [illegible] unmarried man is anxious about the things of the Lord, [illegible] how he is to please the Lord [illegible] but the married man is anxious about the things of the [illegible] how [illegible] wife and [illegible] divided [illegible]

[illegible]

[illegible] 33 [illegible] words of [illegible] customary [illegible] though the words [illegible]

[illegible] Also, the unmarried woman and the virgin are anxious about the things of the Lord. [illegible] that she should be holy [illegible] in body and in spirit. [illegible] 14), but the phrase "body and spirit" [illegible] tion of the entire person. But she who is married cares for the things of the world, and [illegible] herself how she may please her husband.

35. These frank statements of [illegible] It is for your own good that I say this, not that I may throw a noose over you, [illegible] it were, and entrap you to my precepts [illegible] but with a view to seemliness and undistracted devotion to the Lord. As often in Paul, [illegible]

36. [illegible] ments. Now if any one guardian considers that he is acting unseemly [illegible] towards his virgin [illegible] if she be beyond adult age [illegible] and if so it ought to be, let him do what he will, he commits no sin [illegible] let them marry. [illegible]

37. [illegible] But he that standeth in his heart, and that steadfastly [illegible] being under no constraint, but having full power regarding his own [illegible] wish, and hath determined in his own heart to keep his own virgin [illegible] such a man not only [illegible] r. 30), but shall do well. In thoro[illegible] keep-

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

---

ing with ancient conceptions, the feelings of the girl are little, if at all, considered: it is the father (or guardian) who determines whether she shall remain a virgin or not, and the double use of ἴδιος is very striking — it is with *his* will, in *his* heart, that the final decision lies. The maiden is his own (τὴν ἑαυτοῦ παρθένον), and it is his right to dispose of her as, under the circumstances, seems best to him. It is just possible that the phrase "being under no constraint" leaves room for a consideration of the girl's feelings: but it is more probable that the constraint which might incline him to consent is an external one (cf. ver. 36).

38. So then — the words that follow sum up not only this section dealing with the relations of father to daughter, but the whole discussion of the marriage question — **both he that giveth his own virgin in marriage doeth well, and he that giveth her not shall do better.** Marriage no sin; it is καλόν, good, honorable, but the single life is κρεῖσσον, better. This is perhaps the clearest and most delicate expression of opinion in the chapter.

Though the explanation just given of vv. 36-38 is reasonably satisfactory, especially when we consider the great power vested by the ancient world in the father or guardian, it must be confessed that all the difficulties of the passages are not removed. The phrase "his virgin" is strange, though the word may have been chosen to cover the cases of daughter and ward; and the precise meaning to be attached to the words "acting unseemly" and "under no constraint" are far from clear. These difficulties have suggested the idea that what Paul is here discussing is "spiritual marriage," an institution which can be traced back at any rate to the second century A.D. Christian young men who had taken vows of celibacy but were unwilling to dispense with the amenities of home life, and Christian young women, who stood alone and were in need of protection, would agree to live together in bonds of spiritual union. This would give a very intelligible meaning to the words "his virgin" in the passage. In view of the moral peril which would occasionally be involved in such a union, Paul would be here recommending that, in spite of their vows, the young man and his virgin ought to marry — it is no sin. If, on the other hand, the man is not under the constraint of any sensuous impulse, but has full control of his own will, he ought not to marry, but to keep his virgin as a virgin. What has usually been felt to be the insuperable objection to this interpretation is the grammatical difficulty of the word γαμίζω, in ver. 38. As the conclusion of the argument, we should expect: "Consequently he who marries his virgin does well, and he who does not marry her will do better." Instead of this, we get: "he who *gives* his virgin *in marriage*, does well, etc." Lietzmann, however, after an interesting philological argument, concludes that we must concede the possibility of Paul having used γαμίζω (which may, by analogy, have come to mean "to celebrate marriage") as the equivalent of γαμέω (to marry). On this explanation, many of the leading obscurities of the passage would be removed, and a very interesting sidelight would be thrown upon the life of the young Christian church. We cannot prove that "spiritual" unions appeared so early; but considering the tendency to asceticism on the part of some of the men, and the dangers to which an unmarried and isolated Christian woman would be exposed in such a society, it must be held to be not impossible.

39. The case of widows, who, if we read τοῖς χήραις, in ver. 8, have not yet been expressly mentioned, now comes in for brief consideration. **A woman is bound** (νόμῳ, "by law," A. V. has wrongly crept in, under the influence of Rom. vii. 2) **as long as her husband lives; but if the husband fall asleep** in death, **she is free to marry whom she will, only** with this limitation that she must act **in the Lord.** This does not *expressly* assert that she must marry a Christian, though in the light of 2 Cor. vi. 14, that is what it practically amounts to: the words mean that her action is to be governed by Christian motives, consistent with her Christian profession.

40. She may marry, but she "will do better" (cf. ver. 38) not to marry: she

will be not only happier, in being free from the cares and entanglements of marriage (32–34) **but she is more blessed** in being free for the undistracted service of the Lord (ver. 35) **if she so remain,** that is, in her widowhood. Paul is not dogmatic; he only says, "she is more blessed **in my opinion**" (cf. ver. 25): nevertheless he lets us feel that his opinion is to be very seriously reckoned with, for it is an opinion which he himself believes to be inspired: **and** (or *for*) **I think that I also,** as well as those of you who may think differently on this subject, **have the spirit of God.** The claim is modestly expressed (for δοκῶ, cf. iv. 9), but there is probably no real hesitation in the mind of Paul. He is a "spiritual" man, and as such can test all things (ii. 15); he is conscious of possessing the mind of Christ (ii. 16).

If Paul's discussion of marriage in this chapter somewhat disappoints modern expectations, it must not be forgotten that it is governed by temporal and local considerations. The people addressed were Corinthians; and the time was believed to be shortly before the coming of the Lord. The phrase διὰ τὴν ἐνεστῶσαν ἀνάγκην determines the whole temper of the discussion (ver. 26); the arguments urged are natural and reasonable *on account of the present distress*. Marriage is a good thing (ver. 38), even a commendable thing under the circumstances that prevailed at Corinth (vv. 2, 9); but it is not the best thing. The single state is better (vv. 38, 8); and one at least of the arguments which the apostle urges in its favor, has a certain measure of abiding validity. With the coming of Christ in view, he argued that the time was short, the distress was sore, and the distractions of married life were real and serious. The last argument has still its application. There are certain kinds of service which can only, or at any rate most completely, be performed by those who are not bound by the ties of wife and family. Paul could hardly, as a married man, have done the wonderful work for the world which he did. While these ties may enlarge a man's sympathy, and sometimes, as in certain phases of foreign mission service, even his opportunity, they also, in many cases, circumscribe his sphere and diminish his possibilities of service. He is *divided* (μεμέρισται, ver. 33) in a sense in which an unmarried Christian man is not, and a service of the Lord which is assiduous and *undistracted* (εὐπρόσεδρον τῷ κυρίῳ, ver. 35) will be very much less possible to him. But while this consideration may be a sore trial for those who have the gift of continence (ἐγκρατεύονται, ver. 9) and the passion for service, it must not be exalted and Paul does not exalt it into an ideal for all. In the nature of the case (cf. ver. 9), those who "make themselves eunuchs for the kingdom of heaven's sake" (Mat. xix. 12) will always be few.

THE CHRISTIAN'S RELATION TO IDOL SACRIFICES AND FEASTS (viii. 1–xi. 1).

CHAPTER 8.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

We have [illegible] something of the difficulties which [illegible] have experienced [illegible] Christian [illegible] in a pagan environment [illegible] Church. The business and [illegible] of sacrifices to idols [illegible] with which whole [illegible] the Christians [illegible] to escape the [illegible] "go out of the world" [illegible] One of [illegible] the Christian [illegible] was [illegible] by [illegible] It [illegible] also [illegible] in [illegible] Corinth it affected even the [illegible] Corinthians. [illegible] and [illegible] (x. 27). [illegible] and [illegible] (xi. 23) [illegible] (xi. 23 xi. [illegible]

[illegible] (ver. [illegible])

1. **Now with regard to things sacrificed to idols** — another of the points on which Paul's advice had clearly been asked: with the περὶ δέ of ver. 1, cf. ver. 1, 25. **We know that we all have knowledge.** The words may also mean, "we know, *because* we all have knowledge"; but it is almost impossible to disconnect the οἴδαμεν ὅτι of ver. 1 from the similar words of ver. 4, where they must mean "we know *that*." The meaning may be that Paul, and those, in general, whom he addresses, have a clear insight into the fact that an idol is a nonentity, and that consequently the eating of meat sacrificed to an idol is morally indifferent. But it seems more probable that in this verse, as apparently elsewhere in this chapter, we have echoes of the Corinthian letter. Paul has so often said, with a touch of irony, *ye know! do ye not know?* — 6 times, for example, in ch. vi. — that we are instinct in suspecting οἴδαμεν ὅτι, etc., to be a claim of the Corinthians. *We know, we say, that we all have knowledge.* This is a "wise" church (ch. 5), and is often twitted by Paul for its conceit of wisdom (iv. 10). The sequel shows that, as a matter of fact, they did *not* all possess this knowledge (ver. 7).

But in any case, argues Paul, knowledge is not enough: that alone will not take the church very far on the way to edification. **Knowledge puffs up, it is love** — love to God (ver. 3) and of the brethren (ver. 11) — **that builds up** (iii. 9). Initiation and edification — that is the contrast. Mere knowledge makes no *substantial* contribution to the church — that can only be [illegible]. A [illegible] question, like that under discussion, can not be decided purely on its own merits; it is a question [illegible] "brethren" (ver. 11), and [illegible] them, can reach a [illegible] "knowledge," as Bengel remarks, "only says, 'All things are lawful for me': love adds, 'but all things [illegible]" (ver. 23).

2, 3. **If any** of you Corinthians who suppose that knowledge, unilluminated by love, will lead you to an enlivening decision on such a question — **if any man imagines that he has complete** (pf.) **knowledge of anything, he has not yet won the proper kind of knowledge:** for the proper kind, the kind he ought (δεῖ) to have, is that for edification, and that must be inspired by love (cf. ch. xiii). **But if any man LOVES God, this is the man** — and

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many),

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

---

not the other — who . . . we should expect the sentence to continue, "knows Him," or "knows as he ought to know":— instead we have, **is known by Him.** The implication no doubt is that the knowledge of the man who loves, approximates at least to the true knowledge: but the apostle prefers, by the unexpected turn he gives the sentence, rather to call attention to the divine regard for the man, as the source of any true insight the man possesses. For a very similar turn of expression, cf. Gal. iv. 9 "now that ye have come to know God, or rather to be known by God."

4, 5. The discussion of the sacrificial meats, interrupted at the start by the elaboration of the contrast between knowledge and wisdom, is now resumed. **With regard then to the eating of things sacrificed to idols, we know** — in what follows vv. 4b–6, as in ver. 1, it is possible, though not certain that we have an echo of, if not an extract from the Corinthian letter: and the confession of faith in these verses, may represent perhaps the very words taught them by the apostle. We know **that there is no idol in the world,** no divine reality in the universe to which the idol or image corresponds. "Existence is denied to the idol not absolutely (see 5, x. 19 f.), but relatively." (Findlay.) The alternative translation *that an idol is nothing in the world*, besides failing to do justice to the phrase "in the world," is practically negated by the second clause, which is apparently intended to balance it; **and that there is no God** — *other*, ἕτερος, of A. V. has apparently crept in from the first commandment — **but one.** Verse 5 appears to rob ver. 4 of part of its effect by conceding the possibility, if not indeed the actual existence, in some sense (λεγόμενοι), of many gods: but at any rate not to the Corinthian Christians — *to us* there is but *one* (ver. 6). For **even supposing there do exist** (εἰσὶν in this clause and the next is, by its position, emphatic) **gods so-called whether in heaven or on earth, just as there exist many gods and many lords** – Athens (Acts xvii. 16–23), and no doubt, Corinth, were full of their images. If these words belong to Paul rather than to the Corinthians, they may be explained by x. 20 where "the things which [illegible] sacrifice, they sacrifice *to demons*, and not to God." Greek and Jew alike believed in a multitude of demi-gods, angels and demons.

6. Yet, whatever may be the truth about the existence of many gods, **to us** Christians **there is but one God** whom Jesus taught the world to call **the Father, from whom** as source and creator **all things** (lit. *the* system of *all* things) **proceed, and we** — not all men, but we Christians — **unto Him** as our goal and end **and one Lord, Jesus Christ, through whom** as Mediator in creation, **are all things, and we through Him,** as Mediator in redemption. The one God and Lord of this verse are the counterpart of the many gods and lords of ver. 5. The high place here assigned to Christ in creation as well as in redemption prepares the way for the Christology of Col. i. 15 f. He holds a similar place in John i. 3, Heb. i. 2. We are εἰς αὐτόν, unto God; He is the true goal, as He is the source, of our life: and we can reach this goal only δι' αὐτοῦ, through Christ. It is a consideration of these two great facts — the fact of God and His absoluteness, the fact of Christ and His lordship — that makes idolatry ridiculous, and the eating of food sacrificed to idols a matter of indifference. Such was the Corinthian conclusion, and such, but for the weaker brother, would have been Paul's conclusion.

7. But all had not this insight: **not in all is this** (ἡ) **knowledge. There are some who, through being accustomed, up till now, to the idol,** and consequently unable to shake off the impression that it has a certain real existence, **eat** the meat **as a thing sacrificed to idols, with the result that their conscience, being weak, is stained,** because they feel that their partaking of such meat has definitely associated them with the

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

---

idol. Their conscience may be weak, and unenlightened: still, it is *their* conscience, and as such, they are bound to respect it—it must remain pure, *unstained*. Instead of συνηθείᾳ, συνειδήσει (A. V. "with conscience of the idol") is read by some good MSS. and preferred by some scholars as the more difficult reading; but, on the other hand, it may have crept in under the influence of the συνείδησις later in the sentence.

8. This verse may be regarded as an exclamation of the enlightened Corinthians. What has meat to do with conscience? At the judgment (hence the future παραστήσει) **meat will not affect our standing with God.** παρίστημι is a neutral word: hence *commendeth* (A. V.) which would require συνίστημι, is too strong. The meaning is: meat will not bring us before God—it is not on such an issue that our judgment will take place. **We are neither the worse for abstaining nor the better for eating.** Some MSS. read or altered the text to *we are neither the better for abstaining nor the worse for eating*. The verbs imply that their position with God was neither *advantageous* (περισσεύομεν) nor *inferior* (ὑστεροῦμεθα).

9. It may be, rejoins Paul, that theoretically considered food will not affect our standing with God. But this is a practical question, not a theoretical one; and in the situation, an act, innocent in itself, may have disastrous moral and religious consequences. **Nevertheless be careful lest haply this liberty of yours,** enlightened as you are, **may prove a stumbling block to the weak.** You have to consider your neighbor's conscience, as well as your own; and strength must be merciful to weakness. How far this liberty was carried and in what way it might prove a stumbling block, is illustrated by ver. 10.

10. For if one of these unenlightened Christians **sees you, the person who is in possession of knowledge**—Paul appears here to single out some individual or individuals and to address them directly—**reclining** at table **in an idol's temple, shall not his conscience, weak as he is, be edified, unto the eating of the things sacrificed to idols**—"edified" to his destruction as the next verse shows, *for he is perishing*. The *emboldened* (of A. V. and R. V.) for οἰκοδομηθήσεται misses a delicate point. Apparently the "liberals" in the Corinthian church expected that such conduct would "edify" the weaker brethren: they were indeed edified, replies Paul, and ruined in the process, because conscience had been dethroned. There can be no real edification without love (ver. 1). The presence of a Christian reclining in a pagan temple is a real surprise, after making every allowance for the advanced views of the enlightened Corinthians. It is probably to be explained, as Professor W. M. Ramsay has suggested, that these Corinthians had still retained their membership in pagan clubs and societies (*Expositor* 1900, vol. ii. 434). Though the object of these clubs would be non-religious—otherwise we cannot conceive a Christian thus definitely associating himself with them—they had a certain religious character: the meetings would often be held in a temple, and the unity of the members sealed by a common meal, of which the flesh had first been offered in sacrifice to the god of the temple.

11. Edified! and ruined! Your knowledge has destroyed him. **For the weak man perishes through your knowledge,** perhaps by means of (ἐν) it, or more literally, *in* the atmosphere of *your knowledge*—*i.e.*, it is a ruinous influence for him. The man of broad principles must consider, in love, the conscience of his narrower brother, and while he may try to educate it, he will not tempt him to violate it. The weak conscience "may be a less enlightened, but is certainly a more authoritative guide," than the advice or example of another man can be. What aggravates the sin of this inconsiderate example is that the man who is tempted by it, is not only weak, but *a Christian brother*, one therefore to whom special consideration, and even affection, is due: and not only is he a brother, but **the brother on whose account Christ died.** The man is *ruined*, who might have been saved, whom Christ died to save. For his

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

salvation, Christ sacrificed *Himself:* the champion of enlightenment will sacrifice nothing. He is engaged in the futile experiment of seeking to edify his brother by knowledge without love. But knowledge alone spells not only conceit (ver. 1) but destruction (ver. 11). This verse is read as a question by A. V. "and through thy knowledge shall the weak brother perish?" (καὶ ἀπολεῖται [or ἀπόλλυται] instead of ἀπόλλυται γαρ).

12. And by sinning in this way against the brethren, that is (καὶ explains what is meant by sinning) **by** cruelly **smiting their conscience, in its weak state, you are sinning against Christ,** for inasmuch as ye did it — whether a kindness or a cruelty — unto one of the least of these my brethren, ye did it unto me (Mat. xxv. 40, 45); and elsewhere, in more terrible words, "it were well," says Jesus, "that the man who causes a little one to stumble should be drowned in the depths of the sea" (Mat. xviii. 6). To *smite* (not *wound*, as A. V., R. V.) the weak is cruel and cowardly: such blows may *destroy* (ἀπόλλυται γαρ).

13. Paul closes his argument by a splendid personal pledge. He has knowledge, but he has also love: **wherefore, if food causes my brother to stumble, I will assuredly** (οὐ μή) **eat no flesh forevermore, lest I may cause my brother to stumble.** Twice in this short verse, and twice in the last two verses, the *brother* is mentioned: it is this personal element that turns an academic question into a vital and practical one. The Corinthians thought of the question: Paul thought of the brother. He is free (ix. 1), but he limits his freedom for the brother's sake. βρῶσις, plur., of the different kinds of "food," with special reference to the sacrificial flesh in question.

The question of the legitimacy of eating the flesh of animals that had been offered in sacrifice no longer exists for us; but we have other questions — theatre, card-playing, the use of wine, etc. — which present similar problems to the Christian conscience, and upon which good men are divided. Paul's counsel, and even his words, though addressed to a very different situation, still apply. In effect he says that knowledge, insight, alone does not settle these questions; they can only be settled by insight, tempered with love. Mere *knowledge puffs up;* it is *love* that *builds up.* Such questions are never abstract; they are questions that affect *brethren*; and the man who would decide them wisely and helpfully must not only understand the problem, he must love the brethren. He will not forget that his brother has a conscience as well as himself, and he must respect his brother's, as he respects his own. He will, in love, seek to train the weak conscience, but he will not smite it. He will edify it, but not to its ruin; he must see that, with the broader outlook, it loses none of its authority. The man who, by his example, would enlighten another, must make sure that that example will not beget indifference to moral obligation, or lower the quality of the inner life. That is but a poor enlightenment which ends by destroying the brother for whom Christ died.

THE APOSTLE ILLUSTRATES HIS ARGUMENT FOR SELF-DENIAL BY HIS OWN PRACTICE (ix).

CHAPTER 9

1 AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
3 Mine answer to them that do examine me is this:
4 Have we not power to eat and to drink?

Paul the Apostle (ix. 1–3).

Paul shows in this chapter that the principle of self-denial for the brother's sake which he has just laid down (viii), he has himself practiced by refusing to claim from the Corinthian church the maintenance to which, as a preacher, he was entitled. And this leads him to turn aside for a moment from his main argument to the defense of his apostolic rights.

1. If Paul refrains from the meat that had been offered to idols, it is for his brother's sake, and not because he is not at liberty to partake of it: for **am I not free?** And to say nothing of my freedom as a Christian man, whom Christ has redeemed from bondage (vii. 21–23) to all externally imposed law, **am I not an apostle,** and, as such, in possession of special rights. (A. V. wrongly reverses the order of these questions.) Nor can you doubt my claim to apostleship, for I possess the qualification that is acknowledged to be essential—**have I not seen Jesus our Lord?** Paul claims to have had mystic "visions and revelations of the Lord" (2 Cor. xii. 1), and at important crises to have been addressed by Him in a vision or trance (Acts xviii. 9, xxii. 17): he refers here, however, not to these experiences, but to that vision of the Lord on his way to Damascus which started him on his Christian career (Acts ix. 17, xxii. 8–10). The apostles must be witnesses to the resurrection, and this was the experience that pre-eminently constituted Paul a witness. In the nature of the case, however, this proof of his apostleship, being subjective, was not beyond the possibility of challenge: consequently Paul directs the Corinthians to a proof which is beyond challenge—his own success in establishing the church at Corinth: **are not ye yourselves** (ὑμεῖς) **my work in the Lord?** The work was done *in* the Lord (cf. iv. 15).

2, 3. Paul's apostleship had evidently been challenged, possibly by the party of Peter or of Christ (i. 12), and he shows the futility of the challenge. His detractors had not opened their eyes to the facts. **If to others**—in the eyes of others—**I am no apostle, yet at any rate to you I am** one, **for you are yourselves** (ὑμεῖς) **the seal** and guarantee **of my apostleship in the Lord. This is my defense to those who examine me:** the word ἀνακρίνουσιν suggests a semi-official examination (used in Luke xxiii. 14 of Pilate's examination of Christ) and shows how seriously Paul's claims were being contested. The *this* points rather back than forward: the Corinthian church (ver. 2) is itself the proof of Paul's apostleship. What follows is not a defense, but a series of claims.

In the following verses (4–15a) Paul asserts his rights, as an apostle, elaborately and emphatically, which makes all the more impressive his deliberate refusal, for the gospel's sake, to avail himself of those rights (15b–19).

The Minister's Rights (ix. 4–15a).

4. We have a right, have we not, to eat and drink at the cost of the church (cf. Mark vi. 10). This chapter is connected, by its emphasis on ἐξουσία, with the last (cf. viii. 9), but the addition of *drink* shows that the question of sacrificial meat is no longer under discussion. The context (cf. ver. 7) makes it certain that he is referring to the maintenance of the ministry by the church. By *we* he probably means, not specially himself and Barnabas (ver. 6), but himself and, in general, the others who assist him. He is doubtless, however, thinking more particularly of himself; from ver. 15 to end of chapter, the 1st pers. *sing.* is used. The claim of the right to eat and drink is a modest one, like the petition, "Give us our bread for the day."

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? for our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

5. We have a right, have we not, not only to marry, but **to take about** with us on our missionary tours, at the expense of the church, **a Christian wife** (lit.: *a sister*, that is, a Christian sister, *as a wife*), **as well as the rest of the apostles,** most of whom, according to this notice, must have been married, and accompanied on their tours by their wives; **and the brothers of the Lord** (Mark vi. 3) who are certainly to be distinguished from the twelve (cf. Acts. i. 14), in spite of the fact that Peter, who is last mentioned belonged to that body. Of these brothers the most conspicuous was James (Gal. i. 19, ii. 9), leader of the Jerusalem church: **and Peter** (Cephas) separately mentioned because his name was specially familiar and his example no doubt frequently quoted in Corinth (i. 12).

6. Or is it only Barnabas and myself that have not the right of exemption from manual **toil?** ἐργάζεσθαι suggests manual labor: it is used of vineyard work (Mat. xxi. 28) and of tent making, which was Paul's work (Acts xviii. 3). Paul and Barnabas, now separated, are often mentioned in association (Acts xi. 30, xiii. 2, 3, Gal. ii. 9).

7. The claims, then, which might have been legitimately urged by Paul were three: for his own maintenance, for the maintenance and traveling expenses of his wife, and for exemption from manual labor. He proceeds to justify these claims by several considerations, firstly, by analogy. **Who ever serves as a soldier at his own expense?** ὀψώνια, primarily a soldier's *rations*, then his *pay*. The Christian minister is a soldier, why should he not, like any other soldier, be supported by those in whose behalf he enters the service? **Who plants a vineyard and does not eat the fruit thereof?** Nobody. Has then the apostle, who plants a church, not the right to fare as well? **Or who shepherds a flock, and does not eat of the milk of the flock?** The apostle, has also a flock to feed: has he not, like the shepherd, the right to live by it? The ἐκ may suggest a share, or perhaps the source of his recompense, which may have taken other forms (cf. ἐσθίει) besides milk: but in effect the meaning differs little from the direct accusative καρπον. The point of the verse is that workmen have a right to be rewarded for, or to share in the proceeds of, their toil: Christian ministers form no exception

8, 9a. But for this view of their services, there is higher warrant than human analogy: there is scripture. **Do I say these things** merely **as a man**—with merely *human* authority? **or does the law not say this as well?** An argument could always be clenched by a quotation from the Old Testament. The *law*, which can be applied to the whole of the Old Testament (to psalms, e.g. in John x. 34, xv. 25, to prophecy in 1 Cor. xiv. 21), is here specifically the law of *Moses*, that is Pentateuch. **For in the law of Moses it stands written, "Thou shalt not muzzle an ox that is threshing"** (Deut. xxv. 4). The threshing was performed chiefly in two ways, either by the feet of the cattle treading out the corn, or by a sledge driven over the threshing floor. "The most common mode of threshing is with the ordinary slab called *mowrej*, which is drawn over the floor by a horse or yoke of oxen, until not only the grain is shelled out, but the straw itself is ground into chaff . . . The command of Moses not to muzzle the ox that treadeth out the corn is literally obeyed to this day by most farmers, and you often see the oxen that draw the mowrej eating from the floor as they revolve. There are niggardly peasants, however, who *do muzzle* the ox" (Thomson, The Land and the Book, p. 540).

9b, 10. Now what is the meaning of such a law? **Is it for the oxen that God careth? or does He** (God: or perhaps *it*, the law, scripture) **not clearly** (πάντως, by all means) **say it on OUR account?** that is, not on man's account, but on account of Christian ministers, such as Paul. To the

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

---

question, "Is it for the oxen that God cares," Paul clearly expects the answer *No*. It is just as plain that the only answer that accords with the spirit of the Old Testament, is an affirmative. God does most assuredly care for the oxen, and not only on our account, but on their own. Old Testament legislation was nobly merciful to the beasts. A righteous man cared for the life of his beast (Prov. xii. 10). God caused the grass to grow for the cattle (Ps. civ. 14), He gives to the beast his food, and to the young ravens which cry (Ps. cxlvii. 9), and he spares Nineveh, with its "much cattle" (Jonah iv. 11). Jesus shared this view of the dumb creation — the birds and the sheep. Paul's question here is touched by the Rabbinism in which he had been trained; but though his *interpretation* of the passage is hardly just to the spirit of the Old Testament, his *application* of it is singularly happy. As the ox must not be muzzled, but must be free to feed as he does his hard work upon the threshing-floor, so must the Christian minister be free to "eat and drink" at the cost of the church for which he works. **Yes, it was for our sake it was written, to wit, that the plower ought to plough in hope and the thresher** to thresh, **in hope of sharing.** This is by some regarded as a citation from some lost apocryphal book, but the clause is rather *explanatory* of the preceding quotation ("to wit that"), than causal ("because," as R. V. takes it). In that case the plower and the thresher are primarily to be understood of the ox, and secondarily of the Christian teacher. The true reading appears to be καὶ ὁ ἀλοῶν (with ἀλοᾶν, governed by ὀφείλει, understood) ἐπ' ἐλπίδι τοῦ μετέχειν. A. V. rests on a confused reading καὶ ο ἀλοῶν τῆς ἐλπίδος μετεχειν ἐπ' ἐλπίδι (and he that thresheth in hope should be partaker of his hope) — a reading apparently due to the mistake of supposing that μετέχειν was directly governed by ὀφείλει (ought to share), a mistake which involved further alteration and expansion. The principle of the verse is that the worker should be relieved from all anxiety, μέριμνα: he must be able to cherish the "hope of sharing."

11, 12. After appealing to scripture, Paul now appeals to the common sense of the Corinthians; and by an effective juxtaposition of *we* and *you* (ἡμεῖς ὑμῖν; ἡμεῖς, ὑμῶν), he produces a contrast which it is impossible to reproduce in English. **If WE sowed spiritual things for YOU, is it a great thing if WE shall reap YOUR carnal things?** Besides the contrast between *we* and *you*, there are the further contrasts between the *sowing* and the *reaping*, and between the *spiritual* and the *carnal*. The sower has a right to look for a harvest: surely no one would grudge him a harvest of so inferior a kind as that which he claims. It is no great thing if one who brought them the unspeakable gift of the gospel should have the paltry recompense of meat and drink, especially as others, with less claim, had enjoyed it; for **if others share in the right over you,** of which I speak, **do not we yet more?** for Paul was, in a unique sense, the *father* of the Corinthian church (i. 15). He has argued with skill and force for the right to these privileges and exemptions; **but,** he goes on, **we made no use of this right: instead, we put up with all** sorts **of things,** such things as he enumerates in iv. 11 ff.— hunger, thirst, persecution, the contempt of the world. And his reason for refusing to avail himself of what he could have rightly claimed is **that we may offer no kind of** (τιν') **hindrance to the gospel of Christ.** His self-denial in ch. viii. was for the brethren's sake, here it is for the gospel's sake. Had he insisted upon his rights as a Christian minister, the 'good news' might have been misunderstood: the gospel must be allowed to shine in its own light, and no conduct of his, however innocent, must be allowed to obscure it (cf. 2 Cor. xi. 7–11).

13. The argument for the right of the Christian minister to maintenance he now strengthens still further by an appeal to the practice of the priests. **Do you not know** (cf ver. 24),— you wise men ought to know — **that those who are engaged in the sacred offices eat the things that come from the sacred place** (that is, the temple), **and that those who attend upon** (παρεδρεύοντες, cf. vii. 35, τὸ εὐπάρεδρον τῷ κυρίῳ) **the altar have their portion with the altar?** That is, the fire claims part, and

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

---

the rest goes to the priests. Some suppose that the reference of the first clause is to heathen practice, others to the Levites: more probably, however, both clauses refer to the Jewish priests.

14, 15a. The principle of this law of the old covenant — that he who is engaged in sacred offices should be maintained — is confirmed by Jesus. **So also did the Lord** — not God, but Jesus — **ordain for those who proclaim the gospel, that they should live from** the preaching of **the gospel.** The workman, said Jesus, deserves his food (Mat. x. 10) or his wages (Luke x. 7). Jesus, who came to "fulfil" the law (Mat. v. 17) fulfilled it here also. **But as for me** (ἐγώ), says Paul, **I have made no use of these things,** of these rights which he has so elaborately defended by appeals to analogy, scripture, common sense, Jewish practice, and the ordinance of the Lord. This has been his settled practice (κέχρημαι, pf.) to make no use of them — a more comprehensive statement than ἐχρησάμεθα (aor.) ver. 12. It is interesting to note how a word of Jesus settles the matter. With this appeal the discussion is closed.

Paul's Renouncement and Reward (ix. 15b–18).

15b. Paul has argued so warmly and convincingly for his rights as a Christian minister that the statement of his refusal to avail himself of those rights comes as a sudden surprise. He has argued the case for others — the minister is entitled to the support of the church which he serves. But the Corinthians need not be afraid that he is arguing for himself; the rights which he has defended he relinquishes in his own case. **Now my object in writing this** (ἔγραψα, I *write*, epistolary aorist) **is not that such steps** (that is, for my support) **be taken in my case. No! I had rather die than** ——: he cannot bear even to utter the thought that is in his mind — "than live at the expense of a church which contests my right to maintenance" —— so he goes on: **(this) boast of mine no man shall make void** — the boast, namely, that he proclaimed the gospel for nothing. The abrupt turn thus given to the sentence is very effective, though it must be admitted that this particular kind of ellipse is very unusual, if not unparalleled. It may partly be explained by the fact that Paul is dictating. The great variations in the MSS. show that the early transcribers were perplexed. Instead of οὐδείς, presupposed by the above translation, ἵνα τις is read in some, the following verb being read either as κενώσῃ (subj.) or κενώσει (fut. ind.). If ἵνα τις κενώσει (ind.) had been the original reading, the irregularity of the construction, though not without parallel, might easily have led to the subsequent changes: οὐδείς for ἵνα τις, on the one hand, or κενώσῃ (subj.) for κενώσει on the other hand. The translation would then be: I had rather die than *that any one should make void my boast* — the same meaning much less passionately expressed.

16, 17. This boast (lit. "matter of glorying") which must on no account be made void, is that Paul preaches the gospel *without cost to the church*, not simply that he preaches — he cannot help that. **For in** merely **proclaiming the gospel, I have no cause to boast, for** it is a case of *must* — **necessity is laid upon me: yes, misery is mine** (lit.-*woe* [an interjection] *is to me*) **if I do not preach.** No reward, he means, is due to a man who works, as he worked for the gospel, under constraint. **For if it is of my own free will that I am doing this** (that is, preaching) — as it is not, for *necessity* is laid upon me — then **I have my reward. If, on the other hand, it is not of my own free will** — and this is the real state of affairs — **I**

18. Paul then, neither expects nor de**have had a stewardship entrusted to me,** and as such, am not entitled to reward. Fidelity is expected in a steward (iv. 2, where the words are similar), but he is not entitled to a reward for doing what it was his duty to do (Luke xvii. 10).

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

sires a reward for preaching: indeed, he nobly argues that, under the terms of his commission — *constrained* (ἀνάγκη) as he was — it was impossible. Yet he has his reward. **What then is my reward?** It is one which could only appeal to a noble, unselfish, and wholly consecrated mind — the reward of dispensing with reward, of preaching the gospel for nothing; it is **that in preaching, I may make the gospel** *message* **free of charge** (cf. Acts xx. 33), **so that I might not use to the full** (καταχρήσασθαι, cf. vii. 31) **the right that is mine in** proclaiming **the gospel.** Alford explains, "What is the prospect of reward that could induce me to preach the gospel gratuitously?" regarding the whole verse (not simply the first clause) as the question; and the answer he finds in the "gaining" (κερδήσω), that is, the "salvation" (σώσω, ver. 22) of the greater number (ver. 19). It is certainly significant, in a context which discusses reward, that the word *gain* should be repeated no less than five times. This sort of gain is also thoroughly in keeping with the spirit of P[illegible] (cf. 1 Thes. ii. 19, 20, where he speak[illegible] of the [illegible]essalonians as "our hope, joy, [illegible]ory, crown of glorying" (καυχήσεως) at t[illegible] coming of our L[illegible] Jesu[illegible] The chief [illegible]rection to this view [illegible] that with [illegible] 19 the thought seems to [illegible] [illegible]ly different: turn [illegible] vv. 18, 19 are [illegible] [illegible]tely connected as the above interpretation presupposes.

[illegible] Versatile Self-Abnegation of Zeal (ix. 19–23).

19. Paul had rights, ἐξουσία (ver. 18) as a preacher of the gospel, but he did not make use of them (vv. 12, 15, 18); he was free (vv. 1, 19), but he m[illegible] no use of his liberty, [illegible]xcept to m[illegible]ke himself the slave of everybody, and t[illegible] he did that he might win them. **For being free from all, I made myself the slave of all** (the juxtaposition παντων πασιν it is impossible to reproduce in English) — strange use of liberty, but it was **that I might win the greater number** for Christ and salvation (σώσω, ver. 22) — greater than would have been won without this accommodation of himself to everybody. He does not say *all*, his only hope is to win *some* (ver. 22). The "gain" which Paul expects from his ministry is not money, nor even maintenance, but souls.

20. He proceeds to illustrate the various types of bondage to which he, the free man, submitted, for the gospel's sake. **For example** (καί), **I became to the Jews as a Jew** — *as* a Jew, for he was no longer a Jew in the ordinary sense — **that I might win Jews.** Though he was well aware, for example, that "circumcision is nothing" (vii. 19), he had Timothy circumcised "*because of the Jews* that were in those parts" (Acts xvi. 3, cf. Gal. v. 11); and he took upon him specifically Jewish vows (Acts xviii. 18, cf. xxi. 23 ff.). **To those under** the Mosaic **law** — not so much "the Jews," who are already mentioned (unless it be a case of rhetorical repetition, or the better to point the contrast with the next clause), but circumcised proselytes — I became **as under** the **law, though I am not myself under** the **law** — as a *Christian*, Paul is no longer under the *Jewish* law (Gal. ii. 19) — **that I might win those under** the **law.** The clause (μὴ ὢν αὐτὸς ὑπὸ νόμον) was accidentally omitted from the common text, and so from A. V., owing to the similarity of ending to that of the previous clause.

21. To those that are without the Mosaic **law** — the heathen, as opposed to the Jews, who have it — I became **as one without law, not** of course **that I am** really **without the law of God, but within the law of Christ** (cf. Gal. vi. 2), **that I might gain them that are without law.** In dealing with the heathen, he accommodated [illegible] their standpoint, as when he pointed the people of Lystra to the rain from heaven and fruitful seasons as a witness to God (Acts xiv. 17), and still more strikingly at Athens, where he took his text from an inscription on a Greek altar, and quoted in his sermon from a Greek poet (Acts xvii.). Paul is specially careful here to safeguard himself. He [illegible]opted for the moment, and to "gain" them, the standpoint of the ἄνομοι, but he was not really ἄνομος: he acknowledged the great law of God which had found its perfect expression in Christ, so that he

22 To the weak became I as weak, that I might gain the weak: I am made all things to *all* men, that I might by all means save some

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

is *in law in respect of Christ* Here again (cf. i. 3, iii. 23) the connection of Christ and God is striking.

22. To the weak I became weak—not *as* weak (A. V.), but really weak (cf. 2 Cor. xi. 29) as though he not merely understood but shared their weakness—**that I might gain the weak.** The weak are the scrupulous (viii. 7); and though *through knowledge*, Paul rises above their scruple, *in love* he shares it (viii. 1). These are but four illustrations of the policy that governed his whole ministry, to meet *each* man sympathetically on his own ground: **I have become all things to all men** (τοῖς πᾶσιν, all *the* men with whom he had to do) This elasticity, which might be interpreted as moral indifference or even as time-serving, is really an anxious spiritual sympathy: its motive is **that by all means I may save some.** His efforts are abundant, but his hopes are modest—for the salvation of *some*, he knows the stern realities with which he has to contend. The word *save* defines the word *gain*: he gains them by saving them.

23. Not only this particular policy of accommodation, but all Paul's acts, were dictated by his love for the gospel. **And** not only this but **all things I do for the gospel's sake, that I may become a joint** (σύν) **partaker in it** and its blessings especially its blessing of salvation (σώσω, ver. 22). In his effort to save others, he must not forget or neglect his own salvation. These words are characterized, as Bengel remarks, by great modesty: his aim is to *become* a sharer *with* others.

This whole passage (ix. 1–23) is written with considerable warmth, and illustrates both the practical wisdom and the spiritual greatness of the apostle. In eager, rapid logic he argues for the maintenance of the ministry by the church, and his arguments are in large measure still valid. One who gives his whole time to the spiritual nurture of others ought himself to be relieved of sordid anxieties. Work that deeply touches the mind or heart can never be adequately recompensed in money, and it is surely *no great thing* (ver. 11) if such workers have their needs generously supplied by those for whose highest welfare they do so much. Jesus Himself said that the workman deserves his food (or wages); and the church has the duty of making a reasonable and not ungenerous provision for those who serve her

But Paul himself makes no use of those rights (vv. 12, 15) for which he has argued with such conviction. After fighting the battle for others, he refuses to share in the spoils of victory. And he refuses for the gospel's sake; he is fearful of offering to it any manner of hindrance through any act of his (ver. 12). To accept even the most meager remuneration for preaching might, under the circumstances, have exposed the "good news" to misrepresentation; and Paul will take no risk. He preaches because he cannot help it, and he deserves no reward for that, the only reward he desires is the salvation of those for whose sake he denies himself.

Incidentally we get a glimpse of the secret of Paul's overwhelming power as a preacher: he preached under an irresistible impulse, and with the consciousness that a divine constraint was upon him. "Woe is me if I preach not"—that is the stuff of which the great preachers are made, the Luthers, the Wesleys, the Whitefields (ver. 16). And a preacher of this kind, when his authority is challenged, can usually, though not perhaps invariably, point to results. "Are ye not my work in the Lord?" (ver. 1)

But nothing better illustrates Paul's greatness as a spiritual leader than his power of adapting himself to all sorts and conditions of men; and it is here that many who aspire to be leaders fail. Though a Christian, Paul retained completely his power to look at the world with the eyes of the Jew; though himself a man of broad and of the broadest mind, he could understand, and for practical purposes share, the scruples of the narrow minded. Such he called not bigot, but brother. A single illustration may be taken from the situation in the church to-day. Defenders of the modern view of the Bible sometimes speak of the supporters of "orthodoxy" in language that is harsh, discourteous, and provocative of ill-feeling; but that is surely not the way to "win some." If a man is to be won, he must first be understood; his standpoint must be not only intelligently, but sympathetically considered. The weak will only be saved by one

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

---

who is tender to weakness. In short, the man who would "save some" for Christ must learn to be their friend and servant (ver. 19), he must be a master in that divine art of versatility which enables him to "become all things to all men."

Paul's Race for Life (ix. 24–27).

The thought hinted at the close of ver. 23, that Paul has to consider his own salvation as well as that of others, is worked out in this section with great and graphic earnestness.

24. Do you not know — as Corinthian Greeks, of course, they could not help knowing — **that of those who run in the race-course** — the *stadium* was about half a quarter of a mile in length — **while all run, only one gets the prize.** μέν . . . δέ well contrasts the many competitors with the single winner. The Corinthians would be especially familiar with the Isthmian games. It is hard to win this race; all are in earnest, all are temperate (ver. 25), but only one is victor — and it is equally hard, or infinitely harder to win the Christian race; it is not enough to enter for it. Therefore **run in that fashion** like those earnest, temperate (ver. 25) runners, or rather, like the successful competitor — **in order that ye may attain** the prize (Not "run in such a way as to attain" which would rather be ὥστε καταλαβεῖν).

25. Now at the Greek games **every combatant,** and not the winner alone, **exercises in all things** positive **self-control,** which is more than mere negative abstinence: he must be *his own master.* For ten months before the contest, the competitors were under the strictest obligations to refrain from every indulgence which might have impaired their strength. Another contrast with μέν . . . δέ: **they verily,** the foot runners, **that they may get a corruptible crown** of pine leaves (such at this time was the reward in the Isthmian games), **we** Christians **on the other hand, an incorruptible** crown of eternal life (cf. 1 Tim. vi. 12).

26, 27. The prize of the Christian race was infinitely more precious: **therefore I for my part** (ἐγώ) **so run as not uncertainly** (lit. *not unclearly*): his course was *clear:* he saw the goal and pressed steadily and strenuously on to it. He changes the metaphor from running to boxing, to bring out the idea of the vigor with which the *foe* must be assailed. **So** (emphatic, and almost pictorial) **I box, as one beating** a real enemy, **not air.** The Christian struggle is not a sham-fight, but a fight with an enemy on whom sturdy blows must rain. Paul knew whereof he spoke: he had "fought with beasts at Ephesus" (xv. 32). **But on the contrary I beat my body** — *his own body* is the enemy — **black and blue, and lead it away captive** like a beaten antagonist, **lest haply, after having heralded** salvation **to others, I should turn out to be rejected myself.** The imagery of the games is kept up throughout the passage. ὑπωπιάζω, to strike a heavy blow in the face, beneath the eyes (ὑπό, ὤψ). It is the word used in Luke xviii. 5, of the widow's continuous assault upon the unjust judge. (ὑποπιάζω, a less graphic word, *I press under,* is also read in the text before us.) κηρύξας, the regular word for *preaching,* appears here to have a flavor of its primary connotation, acting as *herald* (κῆρυξ): the herald announced the conditions of the game and the names of the victors. ἀδόκιμος, one who is rejected (from the prize).

The strenuousness of Paul's religion is strikingly illustrated by this passage. The self restraint which he practises is for the gospel's sake (ver. 12), for other's sake (ver. 22), and not less for his own sake. His work for others does not exempt him from work upon himself: he faces the possibility of his ultimately losing the prize (ver. 27). Therefore he must fight, for his soul, with grim earnestness: his body is the enemy (Rom. viii. 13), and it must be a fight to the finish (δουλαγωγῶ). The "bruising" of the body must not be taken, as some extremists have taken it, literally: it is a figure, just like the running of the race. But it shows the deadly earnestness with which Paul engaged in this struggle with himself. The struggle

CHAPTER 10

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

with the body and all that it stands for, is not, if it be serious, a beating of the air, but a wrestling with a strong, resistant, and implacable foe. If Paul's own struggle is so severe, the Corinthians and other men must see to it that they do not take their struggle and their [illegible] too lightly. It is only by *so* running [illegible] winner at the Greek games — that is, [illegible]

The Danger of Backsliding, [illegible] Ancient Israel (ch. [illegible])

The connection between this paragraph and the last, obscured by the *[illegible]* of A.V., is very intim[illegible] (ver. 40, R.V.). Paul has just been showing the overwhelming importance of self-discipline. He himself practises it, not only for the sake of the gospel and of others, but for his own soul's sake. It is not enough to enter upon the Christian race, we must run like the man who wins the prize. The Christian conflict is no sparring contest: we must lay about us, until the enemy is prostrate. There is always the grim possibility that one's self may be left prostrate, well, may end badly (ἀδόκιμος). Steady, strenuous vigilance and perseverance will alone enable a man to "attain." This principle is strikingly illustrated, Paul goes on to say, in the history of ancient Israel. They began well, enjoyed signal privileges, and in the end they were rejected, their bones bleached the desert. Those who shouted and sang over the victory at the Red Sea never reached the promised land. Their corpses lay scattered and inglorious upon the wilderness where they had played the apostate.

Therefore let the Corinthians take heed, and not become like them. Let him that thinketh he standeth take heed lest he fall. If Israel fell, and Paul [illegible] himself at least the possibility of a fall, let the Corinthians beware.

Further, this discussion of ancient Israel's sacramental experiences of baptism and the supper prepare the way for the discussion of the Christian sacrament and what it involved (x. 14–xi. 34).

1–5. The contrast in vv. 1–5 is between the *all* — πάντες five times repeated — who had enjoyed high privilege, and the very small minority (only two) — οὐκ ἐν τοῖς πλείοσι (ver. 5), who had been saved from destruction. This may be brought out in English by *while* or *though* [illegible] **For** [illegible] considering the danger, to which I have just alluded, of ultimate reprobation (ix. 27) — **I would not have you ignorant, brethren** (the kind's address before the grave warning): this phrase occurs several times in Paul's epistles, usually to introduce an important subject, which is either not adequately known or likely to be ignored (cf. Ro. [illegible]); **that, though ALL our father: were under the cloud** which guided them (cf. Ex. xiv. 19) **and ALL passed through the Red Sea, and ALL had themselves baptized** (ἐβαπτίσαντο) **unto** the leadership of **Moses, and ALL drank the same spiritual food and ALL drank the same spiritual drink — for** all the way **they kept drinking** (ἔπινον, impf.) of **a spiritual rock which** continually **followed** them (**and the rock was Christ**): though, in short, *all* our fathers enjoyed these privileges, **yet not with the greater part of them** — indeed only with two, Caleb and Joshua (Num. xiv. 30) — **was God well-pleased:** so displeased was He that He destroyed them — **for they were laid prostrate in death in the wilderness** (Num. xiv. 16).

1, 2. *Our* fathers: they were strictly the fathers of the Jews. But Paul is probably not thinking of the Jews in the church of Corinth, but rather of the Christian church as one with ancient Israel. The *cloud* is that which guided their march (Ex. xiii. 21), and is specially mentioned in connection with the incident of the Red Sea (Exod. xiv. 19). As the cloud was said to overshadow them (Ps. cv. 39), they could be described as *under the cloud*. The reference to the successful crossing of the Red Sea is primarily meant to illustrate the divine favor enjoyed by Israel, but the context shows that it was also intended to symbolize baptism: *In the cloud and in the sea they received* or *gave themselves unto baptism*. The middle voice ἐβαπτίσαντο is deliberately chosen to imply their consent (cf. vi. 11), and is undoubtedly to be preferred to the easier ἐβαπτίσθησαν, which is read by some MSS. By this experience they acknowledged their allegiance to Moses, gave themselves over to his leadership, and, in this sense *were baptized unto him*, as Christians were baptized unto Christ. The analogy between

3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ
5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted
7 Neither by ye idolaters, as were some of them; as it is written, The people sat

Israel's experience at the Red Sea and baptism is, to the modern mind, certainly not very close. The cloud and the sea represent the water: Israel went under the one and through the other on dry land — that is all. But Paul is interested here in detecting analogies between ancient Israel and the Christian church, and in finding in Israel's history anticipations of Christian sacraments and experiences: Christ Himself was present throughout the wilderness wanderings, according to 4c.

3, 4. *All ate the same spiritual food* — not the same as we Christians eat; but all alike, each ate the same as the other, though the results were so different (cf. 5); *and all drank the same spiritual drink.* The food and the drink are the manna (Exod. xvi. 13 ff.) and the water of Rephidim (Exod. xvii. 1-6) at the one end of the wanderings, and of Kadesh (Num. xx. 2 ff.) at the other. But why then *spiritual?* The manna and the water are represented as miraculous: the manna, e.g. is in Ps. lxxviii. 24, food from heaven. This is part of the meaning, but not the whole of it. The miraculous manna was intended to point men beyond itself to the creating and sustaining power of God. "He fed thee with manna that he might make thee know that man doth not live by bread alone, but by everything that proceedeth out of the mouth of Jehovah doth man live" (Deut. viii. 3). The manna had a *spiritual* value: it was a testimony to a sphere beyond that of natural and sensuous experience (cf. ii. 14): so also the water, struck from the flinty rock (cf. Ps. lxxviii. 15 f.). The food and drink were intended to sustain the *spirit* as well as the body, and to strengthen faith in a spiritual order. Indeed, these things were witnesses not so much to an order as to a *presence* — the presence of Christ. The water which *they drank* came *from a spiritual rock which followed* them all the way *and that rock* not only typified but actually was *Christ.* This thought may have been suggested to Paul by the Jewish tradition that the Israelites were accompanied on their march by a rock "globular, like a bee-hive," which rolled after the camp. The use of the word *spiritual* shows that Paul did not himself literally adopt this grotesque tradition, but he appears in this passage to have adapted it. The manna and the water (though only the latter is specifically alluded to in this connection) are manifestations of the wonder-working presence not so much of God, as of *Christ,* according to this passage. This implication of Christ in Israel's early history is very rare in the New Testament; for another illustration, cf. Heb. xi. 26, where Moses in Egypt bears "the reproach of Christ." Considering the preceding reference to baptism, and the subsequent allusion to the Lord's supper (vv. 16 f.), it seems highly probable that Paul regarded the food and drink of the wilderness as symbolic of that supper.

5. Many were called, but few were chosen. All were privileged, all but two were destroyed, just as in the Greek races, there were many competitors, but only one winner (ix. 24).

6. The situation in ancient Israel bids fair to be repeated in Corinth, and that story was written that we may take warning. Paul goes on to point the moral more explicitly. **Now these things** — Israel's initial privileges and ultimate fall — **were made examples for us** (rather than *in these things they proved types of us*) **to the end that we do not lust incessantly** (lit. *be not lusters,* ἐπιθυμητάς) **after evil things, as they on their part** (καί) **lusted.** History is too apt to repeat itself: *they* and *we,* the *fathers* (ver. 1) and the *children* — and so the sin rolls on, unless we allow ourselves to be taught by the fate of the fathers. They lusted after the good things of Egypt which they had left behind (Num. xi. 4, 5), and the Corinthians are similarly tempted by the attractions of the heathen life which they had nominally abandoned.

7. After this general warning, Paul now enumerates the temptations in detail. First and fundamental was idolatry. **Do not become idolaters, as some of them,** that is, the Israelites. That was their temptation — **as it stands in scripture** (Exod. xxxii. 6), **"The people sat down to eat and drink, and rose up to play,"** on the occasion of their making of the golden calf —

down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

---

and no less is it your temptation in Corinth. The pointed reference to *eating* in connection with idolatry recalls the broad-minded brother who sat at table in the idol's temple (viii. 10) and retrospectively condemns his conduct as practical idolatry (cf. ver. 21). Whether the play (*dancing*, Exod. xxxii. 19) took a licentious form or not, it is not without significance that the apostle mentions fornication immediately after idolatry (ver. 8). The worship of Aphrodite in Corinth certainly involved immorality, though it is hardly likely that a Christian would need to be warned against participation in such a cult as that.

8-10. Nor let us commit fornication, as some of them did with the Moabitish women, as recorded in Num. xxv. 1-3. This immorality was also the result of idolatry; **and** the end of it was that **there fell in one day twenty-three thousand**—twenty-*four* thousand, according to Num. xxv. 9. Apparently this is either a slip of memory on the part of Paul, or an error of some transcriber who mistook δ' for γ'. **Nor let us put the** patience of the **Lord to the test,** (cf. Isaiah vii. 13) **as some of them did,** when they complained that they had been brought up out of Egypt to perish in the wilderness (Num. xxi. 4-6; cf. xiv. 22), **and they were destroyed** (ἀπώλλυντο, graphic impf.) **by the serpents.** This testing of the divine patience, this challenging of the ways of God, is akin to the *murmuring*, against which Paul proceeds to caution the Corinthians. **Nor murmur, as some of them did** on many occasions (cf. Num. xiv. 2), but in particular on the occasion of the rebellion of Korah (Num. xvi. 41), **and they were destroyed by the angel destroyer** (Num. xvi. 46-49) who destroyed the first born of the Egyptians (Exod. xii. 23), many Israelites after the presumptuous sin of David (2 Sam. xxiv. 16) and the Assyrian host in Hezekiah's time (Isaiah xxxvii. 36). As the murmuring for which Israel was thus punished was against Moses and Aaron (Num. xvi. 41) it is possible, though the point should not be pressed, that the murmuring against which he is cautioning the Corinthians is against himself and his fellow-workers—such, for example, as the challenge of his apostleship (ix. 1-3). In favor of this view is the fact that he addresses his caution here, as in ver. 7, in the second person, whereas in vv. 8, 9, he includes himself with the Corinthians. There is an almost weird iteration in the καθώς τινες αὐτῶν. Time after time Israel erred and was punished: similar sins and a similar fate are possibilities for the Corinthians, unless they allow themselves to be admonished (νουθεσία, ver. 11) by the past.

11-13. Now these things, one after the other, (*impf.* συνέβαινεν) **happened to those** men **by way of example, and they were written once for all** (*aorist*, ἐγράφη) **for the admonition of us, unto whom the ends of the ages have reached.** Each age has its own end, and the end of all is the age in which Paul was writing—the age ushered in by Christ and preceding His second coming. The Christian church was the heir of all the past: history culminated in it, and the lessons taught by the past were for the church's admonition. **Consequently,** as a fall is only too possible (witness the history of ancient Israel just alluded to) **let him that imagines he stands,** as the Corinthians, with their proneness to conceit, imagined, **beware lest he fall.** That is the lesson of the past. But, though there is the chance of falling, there is also the chance of overcoming: **for temptation has not overtaken you except such as men can bear** (lit. *human*): **and** besides, **God can be trusted not to let you be tempted beyond your strength, but with the temptation he will also make the way out, so that you can bear up under it.** In other words, there is need of vigilance (ἀγρυπνέω) on the part of man, and faith in the gracious

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

---

will and the mighty [illegible] God will [illegible]

Paul believes [illegible] order of things [illegible] it was [illegible] sense has [illegible] every age. History [illegible] past and its lessons [illegible] Of the events of [illegible] more or less of the events of all [illegible] it may be said: *these* [illegible] illustrates the solitary [illegible] edge of the past. [illegible] *fellow-soldiers brethren.* We are [illegible] the question of Jesus, *Have* [illegible] what David did? All [illegible] a source of instruction and [illegible] latter of the ways of God with [illegible]

The [illegible]

14. The [illegible] warning [illegible] legs and [illegible] assert [illegible] Israel that [illegible] 8, and the first of the [illegible] 20. It [illegible] the application should be [illegible] **Wherefore, my beloved, flee from idolatry.** [illegible] to [illegible] great [illegible]

15, 16. I speak as to men of sense: judge of my statements for yourselves (*ἐμοῖς*). As for the cup which, at the institution of the supper, Jesus blessed, and which is thence known as **the cup of blessing**, the cup **which we**, that is, the [illegible] or pronounces the [illegible] **bless** (that is, the [illegible] of Mark xiv. 6, εὐχαριστήσας, 7, εὐλογήσας): **does it** (this cup) **not constitute a fellowship in the blood of CHRIST**, with which any manner of fellowship with *demons* is incompatible? **As for the bread which we break, does it not constitute a fellowship in the body of CHRIST?** The cup is mentioned before the bread, as in Luke xxii. 17, 19, but cf. [illegible] It is not impossible that *the cup of* [illegible] passover feast: the old name was [illegible] formed and transformed by the blessing of Christ. Two kinds of fellowship are here [illegible] (a) that of the members with [illegible] Christ: that which they [illegible] Christ Himself in His sacrificial [illegible] by the blood shed and [illegible] Christ [illegible] wisdom in virtue of their communion to Him [illegible]

17, 18. The stress of the argument [illegible] fellowship with one [illegible] participation in [illegible]

17. Seeing there is one bread, we, many though we be (lit. *the many*), **are one body, for we all have a share from** [illegible] **the one bread.** Against the [illegible] of A. V. and R. V. [illegible] are one body, and [illegible] A. V. [illegible] one bread, one body," [illegible]

19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we [illegible] the Lord to jealousy? are we [illegible]

---

improbability of *bread* being used in two entirely different senses in one short verse — in the former half figuratively, in the latter literally — may be decisively urged. Again, ἐκ must have its full force: "we partake (R. V.: are partakers, A. V.) of" would require the simple genitive. ἐκ is bold and graphic here: it has its full force, and indicates the source by taking *from* which the members hold together, *have* [illegible] (μετὰ ἐκ). *Idea* is the bond which binds them. To illustrate this point, Paul asks his readers to **consider** the ritual practice of the Jews. **Israel after the flesh** (as opposed to the spiritual Israel: cf. Gal. vi. 16, iv. 29, Rom. ii. 29). **Do not those who eat the sacrifices have fellowship in the altar?** (lit. "are they not communicants of the altar?") The Jews were firmly bound to each other by the participation in a common meal and to their God by the recognition of a common altar.

19, 20. Paul has been arguing for the reality of the communion between the worshipers and the object of their worship [illegible] A natural inference would be that he attributed [illegible] Is at the heathen [illegible] 4, there is *no* idol in the world). So to guard against this false inference, he continues: **What is it then that I affirm? That a thing sacrificed to an idol is anything?** Certainly not: the earth and all its cattle are the Lord's, and meat will not affect our standing with God (viii. 8). **Or am I asserting that an idol is anything?** Certainly not: that [illegible] already explicitly denied (viii. 4). **But** what I assert is [illegible] sacrifices [illegible] demons. [illegible] spirits, under the [illegible] of Satan, had, according to a Jewish belief which Paul shared, real existence and influence, and were especially regarded as the inspirers of heathen cults (2 Cor. iv. 4, Eph. ii. 2, vi. 12); consequently, **the sacrifices which the heathen offer, they offer to demons, and not,** as a liberally disposed person might maintain, **to God,** — a quotation from Deut. xxxii. 17 (cf. Ps. cvi. 37). **and I do not wish you to have fellowship in demons.** "Behind the idol to which the Pagan society sacrifices [illegible] those who participate in the sacrificial feast become united in a mystic union with that power and with one another" (R. [illegible] say in *Expositor*, [illegible] p. 438, cf. [illegible]).

21, 22. Such a mystic union [illegible] Christ [illegible] between them. No man can serve two masters. **Ye simply cannot drink the Lord's cup and the demons' cup: ye cannot share the Lord's table and the demons' table.** A Christian cannot bind himself by a solemn ritual to a power which is the enemy of Christ (cf. the *πόσον* in vi. 15). **Or do we** [illegible] stupidly and the audacity to **provoke the Lord to jealousy?** (cf. Deut. xxxii. [illegible] *The Lord* might be [illegible] that [illegible] table of the Lord), it is no doubt Christ. **Are we stronger than He?** [illegible] impunity the righteous indignation of the powerful Christ (cf. [illegible]).

[illegible] The temptation for a high-minded [illegible] priest, or friend [illegible] He could [illegible] therefore was in no way invalid. [illegible] association with them — an association incompatible with the fellowship with Christ. The form of the argument is temporary, but the principle behind Paul's statement is permanently true. A Christian must not identify himself — least of all in a formal and solemn manner — with influences which, however seemingly innocuous [illegible] in their origin and presuppositions. The bond

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man [illegible]

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For the earth *is* the Lord's, and the fulness thereof.

[illegible] *Christian* [illegible] which [illegible] rv [illegible] to [illegible] 130 [illegible] 23 [illegible] from that discussed [illegible] The idol is [illegible] abstaining from the eating of [illegible] denial of [illegible] in a way which implies [illegible] in the [illegible] e, where [illegible] taken for [illegible] over 20 [illegible] before cf [illegible] Christians, [illegible]

23, 24. All things not in themselves [illegible] murmuring, formal [illegible] 8, 9) **are lawful:** *for me* (μοι) in this clause and the next, have been wrongfully inserted in the text under the [illegible] the point was [illegible] liberty for his [illegible] sake of others. All things are lawful, **but they are not all profitable,** in the case of *edifying*, as the next clause shows. **All things are lawful, but they do not all build up** the church (ch. 8). Here again, as in vi. 12, [illegible] *are lawful* [illegible], echoing perhaps a frequent word of Paul: the sincere [illegible] be his retort. We must be prepared to limit our liberty for the church's sake, especially for the sake of the scrupulous brother. Liberty is a trust to be used unselfishly: **let no man seek** [illegible] **his own good, but every** [illegible] **that of others** (lit. *the other*). [illegible] liberty by consideration [illegible] treated in the sequel (vv. [illegible]).

25, 26. As all morally neutral things are possible, where no other conscience is concerned, **anything that is sold in the market** [illegible] **eat, without making any investigation for conscience' sake.** The last clause is capable of two interpretations [illegible] questions, and that for the sake of conscience, that is, to keep conscience from being disturbed; or the asking no questions that arise out of conscientious scruples. (a) seems preferable [illegible] to discourage the casuistical spirit: Bengel happily remarks "Scrupulosity is often more injurious than [illegible] thinking [illegible] of the conscience of the scrupulous [illegible] Where this is not involved, the Christian has a right to [illegible] his liberty: **for the earth is the Lord's and the fulness thereof**—an original and [illegible] tion of the text Ps. xxiv. 1 [illegible] God's [illegible] man, and the meat sanctified to needs, as it is really God's, is as pure as any other.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:
29 Conscience, I say, [illegible] not of thine own, but of the other: [illegible] judged of another man's conscience?
30 For if I by grace be partaker, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give none offence, neither to Jews, nor to the Greeks, nor to the church of God:
33 Even as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

27-30. Similarly if one of the unbelieving Corinthians invites you to dinner, and you make up your mind to go

Paul does not forbid them (cf. v. 10), but he does not encourage them — anything that is set upon the table you may eat, without making any investigation for conscience' sake. The [illegible] good, and if the question of [illegible] not raised, the Christian may eat it [illegible] But, what if the question [illegible] If some body say to you, "This has been offered in sacrifice," what [illegible] are we to conceive [illegible] Possibly [illegible] harass the [illegible] for the sake of that man who gave the information and for conscience' sake. [illegible] science, I mean, not your own, but the other man's. So far as [illegible] necessary, you are free: for why is my liberty [illegible] the liberal minded brother, [illegible] judged by another conscience? [illegible] to be liberty, is still liberty for [illegible] And if I on my part (ἐγώ) partake of such food thankfully, that is, by saying grace before [illegible] why am I [illegible] evil spoken of in regard to that for which I (ἐγώ) offer thanks? [illegible] of [illegible] good, if [illegible] thanks [illegible] has any [illegible] partake of such [illegible]

x. 31-xi. 1

Whether then ye eat [illegible] drink, or do anything [illegible] do all things to the glory of God [illegible]

Give no offense either to Jew [illegible] or to Greek [illegible] or to the church of God [illegible] even as I also please (that is, accommodate myself to, cf. ix. 22) all men in all things, not seeking my own advantage, but that of the many (cf. ver. 24) that they may be

CHAPTER 11.

1 Be ye followers of me, even as I also *am* of Christ

saved. This being his own practice (ἀρέσκω) as well as principle, he could afford to say, **Show yourselves imitators of me, as I on my part** (κἀγώ) **(am) of Christ,** who pleased not Himself, but gave Himself to and for others. The glory of God and the good (ἵνα σωθῶσιν) of men—these are the two master-motives of the true Christian life.

It is significant that the phrase *for conscience' sake*, which occurs three times in this passage (vv. 25, 27, 28) should refer to the conscience of others (τὴν τοῦ ἑτέρου). Christianity is always considering *the other man;* and in every delicate problem his conscience is a factor as well as mine. Society and the church have to be edified, but they are edified, not by knowledge, but by love (viii 1); and the good man will be prepared to restrict his liberty for his brother's sake. At the same time that liberty remains, and (on what seems the more appropriate interpretation of vv. 29, 30), Paul is as anxious to defend the liberty of the one man as the conscience of the other. The earth is the Lord's, and the fulness thereof, and the more the scruples of the narrow-minded brother are dispelled by clearer insight and growing charity, the wider will be the range of actual as well as of theoretical liberty, till all morally neutral things will be possible. But in the meantime it is our duty, in matters that do not violate principle, to accommodate ourselves "in all things to all men," with the hope and the aim of winning and saving them. This is the true *Imitatio Christi.*

THE CONDUCT OF PUBLIC WORSHIP (xi.–xiv).

CHAPTER 11.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

After the elaborate discussion of the Christian's relation to idolatry and the customs with which it was implicated, it is fitting that the apostle should turn to the consideration of the question of true worship. This was the more necessary, as abuses had grown up in connection with the conduct of public worship. The women had claimed and enjoyed an unseemly [illegible]

[illegible]

the fair name of the gospel, Paul utters a word of warning.

2. Reproof is coming: so Paul, with his customary tact (cf. i. 4) strikes a note of eulogy at the beginning. **Now** (in δέ he passes to a new subject) **I praise you that in all things ye** have remembered and still **remember me** (pf. μέμνησθε), **and** in particular **that ye maintain the traditions just as I delivered them to you.** This eulogy, as Heinrici suggests, [illegible]

[illegible] desire [illegible] know [illegible]

[illegible] have them know **that of every man,** Christian and Pagan alike, **Christ is the head,**

[illegible]

[illegible] whom are all things [illegible] **while the man is head of woman, and God is head of Christ** [illegible]

[illegible]

4, 5. [illegible]

[illegible] **Any man praying or prophesying** [illegible] **with** [illegible] **a veil hanging down from his head, disgraces his head** [illegible]

[illegible]

And any woman praying or prophesying with bare head [illegible] **disgraces her head,** [illegible] [illegible] **for she is one and the same as the woman who** [illegible] **is shaven.** [illegible]

6. [illegible] **For if a woman is unveiled** [illegible] **let her** [illegible] **cut her hair close** [illegible] **but if it is disgraceful for a woman to have her hair cut close or shaved** [illegible] **let her cover herself** [illegible]

7. [illegible] **Let man** [illegible] **ought not to have his head covered,** [illegible] **seeing that he is** [illegible] **"the image" and glory of God** [illegible] **But the woman** [illegible] **of man,** [illegible]

8 For the man is not of the woman,
but the woman of the man
9 Neither was the man created for the
woman, but the woman for the man
10 For this cause ought the woman to
have power on *her* head because of the
angels
11 Nevertheless neither is the man
without the woman, neither the woman
without the man, in the Lord
12 For as the woman *is* of the man,
even so *is* the man also by the woman,
but all things of God
13 Judge in yourselves: is it comely
that a woman pray unto God uncovered?
14 Doth not even nature itself teach
you, that, if a man have long hair, it is
a shame unto him
15 But if a woman have long hair, it
is a glory to her: for *her* hair is given
her for a covering
16 But if any man seem to be conten-

in His own image, male *and female* created He them?

8-10. Two other reasons for the wearing of the veil: woman was created *from* man (ver. 8) and *for* him (ver. 9). **For,** referring to the creation story in Gen. ii, **man is not from woman, but woman from man,** being formed of one of his ribs. **For also man was not created for the woman's sake, but woman for the man's sake,** to be his helper. First the man, then the woman: man is prior to woman, [illegible] on account, according to the argument. **On this account the woman ought** (ὀφείλει, as the man ought not, οὐκ ὀφείλει, ver. 7), **to have** the sign of the man's **authority upon her head, by reason of the angels,** who are apparently conceived of as guardians of the divine order established in the creation, and who, through consecration of the public worship of the church, in ver. 9, angels are well as in ver. 10 with the prophetic function of the apostles, just as here appears they were the conductors of worship. Another possible explanation of this difficult phrase connects it with the story of Gen. vi. 2, according to which the sons of God in love with mortal women; the implication here being that women, when unveiled, may be the cause of similar temptation.

11, 12. At this point Paul feels the necessity of modifying his argument somewhat. Its drift has been to emphasize the subordination of woman; and **yet** that does not completely represent Paul's view: for **neither is woman apart from man nor man apart from woman in the Lord.** In the Christian sphere there is a mutual dependence of the sexes, in the Christian order both are necessary, each is the complement and counterpart of the other. **For just as the first woman** was made **from the man, so** now, in the ordinary course of nature, **the man** enters the world **through the woman:** the first woman owed her being to man, all subsequent men owe their being to women; **and all** — men, women, and **things** — are **from God,** have their source (ἐκ) in Him, and depend upon Him. Here, by one of his deft touches, Paul lifts the matter out of the region of controversy, and sets it in a [illegible]

13-15. But altogether apart from Scripture, Paul feels that he may safely appeal to the common sense of the Corinthians, [illegible] their instinct for the social proprieties. **Judge ye among yourselves: is it becoming for a woman to be unveiled when she prays to God?** (ἀκατάκαλυπτος, literally, the unveiled [illegible] Nature, [illegible] also the established order of things which we call nature. Why, **does not even nature itself teach you that a man's long hair is a dishonor to him, while a woman's is her glory? for her hair has been given her,** as woman's permanent gift (περιβόλαιον), **instead of a covering,** and to serve the purpose of a veil. The appeal to *nature,* a favorite word of Aristotle's, is of peculiar interest in the pages of Paul.

16. Having urged his argument from the standpoint of social convention, Scripture, common sense, and nature, Paul brings the discussion to a peremptory conclusion. **Now if any one presumes to be contentious, WE** (ἡμεῖς) **have no such custom, nor have the churches of God.** [illegible] have seen in this last conclusion a suspicion, on the part of Paul, that his arguments were inadequate. This appears to do him less than justice. He has pursued the discussion as long as he is accustomed to do in such cases, and his arguments are similar to those he employs elsewhere; for example, in his discussion of the maintenance of the ministry (ix. 1-14). In *we have no such custom,* he does not mean the custom of being contentious, but of allowing women to take public part in the worship unveiled. He does not believe in the custom himself, nor

tions, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

---

is it practiced, as perhaps the Corinthians think, by other churches of God: the last two words lend a certain solemnity to the conclusion—quite in Paul's manner.

This singularly interesting discussion of the use of the veil for women when they are taking, as Paul thinks they should not take (xiv. 34), a prominent part in public worship is both very remote from, and very near to, the interests of the modern world. For a modern mind, neither the arguments by which Paul supports his contention are distinctly unconvincing. His description of man as the glory of God while woman is only the glory of man does not commend itself to us, nor is it apparently in the spirit of Gen. i. 27. Nor would the use which he makes of the ancient Hebrew story of the creation of woman from man satisfy a modern mind, nor his view that man was not made for woman, but only woman for man. The phraseology, like the arguments, moves in another world than ours, notably ver. 10 literally, "the woman ought to have authority upon her head on account of the angels"). The subordination of women for which Paul is pleading, and which he carries so far as to prescribe for them silence, seems to move upon a lower plane than the great assertion in Gal. iii. 28, that "there can be no male and female, for all are one in Christ Jesus," and lower than the admission in this very context that "neither is woman without man nor man without woman in the Lord."

But while the arguments of Paul may be unconvincing, his conclusions were to be right. Ideally, there is neither male nor female, for all are one in Christ; but practically, distinctions between the sexes subsist and must be recognized. Religion does well to respect the conventions, unless when the conventions themselves are opposed to religion. Whether a woman should or should not wear a veil when addressing a religious meeting, may seem a very insignificant matter for an apostle to discuss, especially an apostle who had so little stress on external things (vii. 19). But even seemingly insignificant matters may, on occasion, be of the greatest importance. Only women of the lowest type would appear unveiled in Corinth; and a Christian woman who did so would expose herself and her religion to the certainty of misunderstanding. That particular application of Christian liberty, in that particular age, could only lead to harm; but it does not follow that it would be illegitimate under the very different circumstances of our own age.

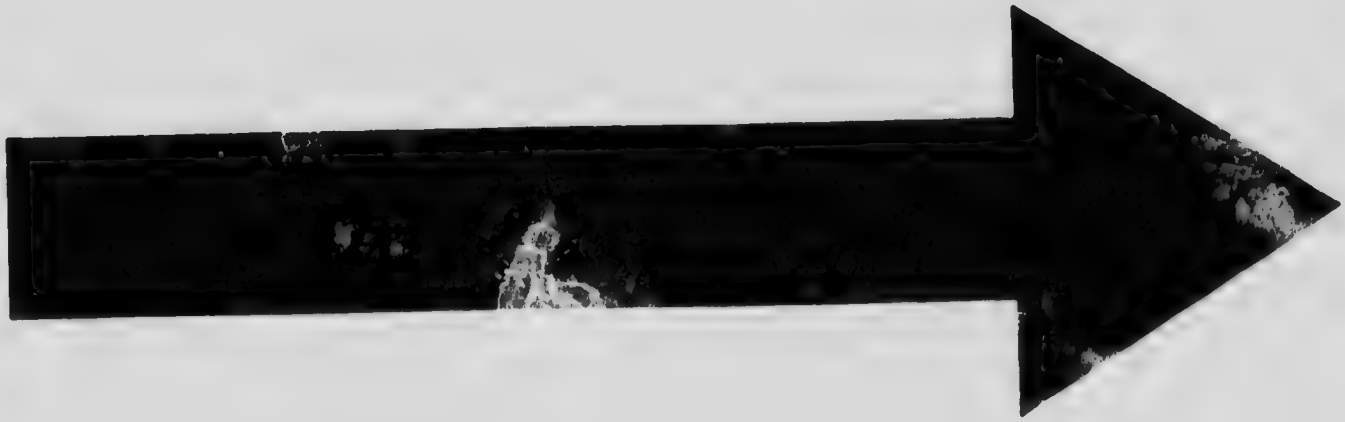
Again, in spite of the essential equality of the sexes, the teaching of instinct (φύσις), what is seemly (πρέπον) and natural (φυσικόν) have [illegible] of practical conduct. Christianity may [illegible] convention be the embodiment of a profound fundamental [illegible] of society, Christianity will confirm and transform it.

The Lord's Supper (vii. 17–34).

This section, dealing with the abuses which characterized the [illegible] of the Lord's Supper, [illegible] connected with the previous section [illegible] seem to be, in that they both deal with the decorum w[illegible] assemblies. On this ground [illegible] seemliness displayed at the S[illegible] was a violation in one direction, just as the unveiled women were in another. But there is a peculiar solemnity about this discussion, manifesting itself somewhat in a certain stately repetition as well as in the general tone of it, which shows how much more serious to Paul was the one abuse than the other. The one was a violation of instinct and [illegible] crime against the Lord Himself, for [illegible] they condemnment has already fallen (ver. 30), and there is danger of a judgment yet more terrible (ver. 34).

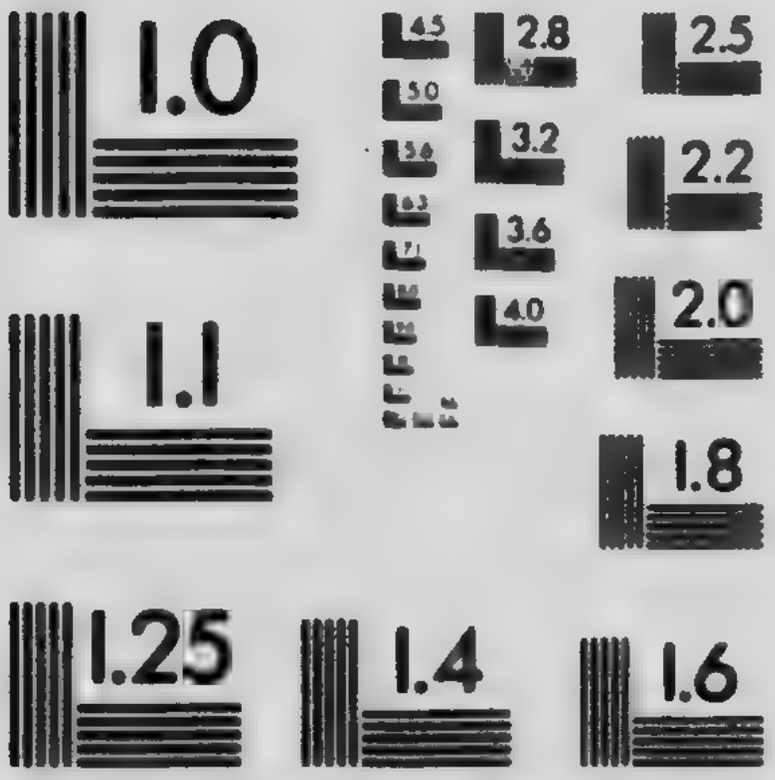
This passage also illustrates admirably the casual and occasional nature of Paul's epistles. The solemn injunctions relative to the Lord's supper, which have for so long controlled the practice of the church, really owe their origin to the [illegible] celebrations of the Corinthians, which Paul is here censuring. They are at once a relic and a model; and we might never have had the model, but for the need of the relic.

17. Now in giving this charge. It is difficult to say whether Paul means the charge which he has just given regarding the veiling of the women, or that which he is about to give, regarding the seemly



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry and another is drunken.

---

celebration of the supper—that a man must examine himself (ver. 28) and wait for his neighbor (ver. 33); on the whole, the former seems the more natural. The first words of the new paragraph connect the one charge with the other. Paul has the former paragraph in mind is plain from his repetition of the word *praise* (ἐπαινῶ, ver. 17) which looks back to ver. 2. There were many things for which he could praise the Corinthians; other things—one in particular—which deserved the sharpest censure. Though Paul, by a polite understatement, simply says that in this there **I do not praise** you. His implied censure is relative to the conduct and results of their public meetings. He has the sacrament, no doubt, specially in view, but he begins with the general statement, **that your meetings do not tend to** (εἰς) **your improvement, but to your deterioration.** When Christians come together, the result should be that they come better; instead, the contrary has been were. They are confirmed, not in brotherly feeling, towards one another, and in their common common Lord, but in greed and selfishness. The apostle could not praise that.

18, 19. For the general charge Paul is prepared to support by particulars, which he has indeed in hearsay (ἀκούω), but which he has no real reason to doubt: **in the first place:** (this phrase is not followed up by any ἔπειτα δέ in the second place), and possibly Paul is not thinking for the moment of any other, or second, or third. The word is simply used to [illegible] get its [illegible] place. He [illegible] tain that the [illegible] charge, [illegible] (vv. 17–19) and the second to the losses incurred in the supper (vv. 20–34), or the first to the whole section (vv. 17–34), and the second to the abuse of spiritual gifts which he proceeds to discuss in xii. However, whether a second charge is distinctly in view or not, **I hear** has in [illegible] formation [illegible] and does not rest upon a single informant **that at your meetings in church** (not the building, but the Christian *assembly*) **divisions exist among you,** divisions, not of an intellectual or dogmatic kind, though they existed too (i. 10), but those more hateful divisions built upon social distinctions, which expressed themselves in practical contempt for the poor (ver. 22). Paul has only too good reason to suspect that his information is true, if not all of it, at least some of it. **and I partly believe it. For** of course, in a sense, divisions are inevitable (cf. Mat. xviii. 7) and **there must also be parties among you:** αἱρέσεις has not yet the developed meaning of *heresy*, nor is it even yet (cf. Acts xxvm. 22). It primarily indicates *choice*, and its use here shows how naturally it might pass into the other meanings. These divisions, however, deplorable as they are, **serve a divine purpose**: they are part of the order of things, **in order that the reputable among you** (lit. those that are approved) **may be shown** as such. The parties, while they reveal the depravity of some, reveal no less the excellence of others. Bisset, however, regards ver. 19 as ironical: "The Corinthians may have suggested that these contests in the church had the advantage of bringing out who had right on his side. Paul corrects himself with an ironical recognition of that consideration. He has already told us what he believes of party contests in the church, of their harm and wickedness."

20-21. The divisive and sectarian spirit of which he has just complained is illustrated with special force in the conduct of the Corinthians at the celebration of the Lord's supper. It was common in the Greek world of the days for guilds, clubs, or societies to hold a common repast, to dine together at regular intervals, so that the idea of a common meal as the expression of a corporate spirit, would be suggested to the Corinthian Christians as well by the usages of society as by their desire to commune together in the Lord's supper. This church supper probably took place originally once a week, on the first day (Acts xx. 7). The love-feast, as this common meal was called (cf. Jude 12), was apparently followed (some think preceded) by the celebration of the Lord's supper. The supper was conducted in such a way at Corinth that it was no

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread

---

love feast, or Lord's supper at all. It was such abuses as are censured here that later led to the separation of the love feast from the Lord's supper and ultimately to the abolition of the former altogether.

This section is closely connected with the last (cf. οὖν and the deliberate repetition of συνερχομένων ὑμῶν). The divisions there deplored manifest themselves in their celebration of the supper here censured. **In your church gatherings, then, by no possibility is it the supper of THE LORD that ye are eating.** Either, "*it is not possible* to eat the Lord's supper"; or "that *is* not an eating of the Lord's supper". in either case, the accent falls on κυριακόν. Each came when he pleased, and ate by himself; it was therefore a *private* supper, ἴδιον δεῖπνον, but not a supper *of the Lord*. There was no sense of community about it either with one another or with the Lord whom it was supposed to commemorate: not with one another — for the rich showed no consideration for the poor; and not with the Lord — for the whole manner of the celebration was a scandal, and totally *unworthy* of Him (ver. 27). It was no supper of the Lord, **for every man hurries to take his own supper at the meal:** that is, there was no *waiting* for one another, such as Paul later enjoins (ver. 33), but the rich man, as soon as he arrives, hastens to consume what he has brought (προλαμβάνει, anticipates others in taking it) so as to be under no obligation of dividing it with the poor man, who, unlike the rich man, is perhaps still at work of his time, and so may be compelled to come later. Where the meal was conducted in such a struggling fashion, it is plain that there can have been little place for prayer and for the solemn words of consecration which ought to have accompanied it (vv. 23-25), so that from every point of view, the celebration was a scandal: **and while one is hungry, another is drunk,** and this at the most solemn meal of Christian brethren! not only brotherliness and hospitality forgotten, but even decency thrown to the winds — unless indeed we adopt a milder interpretation, "drunk to satiety."

22. In the light of so shocking a scandal, is it any wonder then the apostle asks with indignant irony **So ye have no houses, have ye not, for eating and drinking in?** Surely they would not bring their unhealthy appetites to the church meeting, if they had houses, in which those appetites could be satisfied. But, as they are in point of fact very well off (οἱ ἔχοντες, pre-eminently *those who have*, ver. 22), their only motive appears to be deliberate contempt of the church. **Or is it that ye despise the church,** which is no institution of man's founding, but the great church **of God?** By this dignified term the apostle sets in the more glaring light the disgraceful conduct of its members. **And are ye affronting the poor?** God, to whom the church belongs, Christ, who founded the sacrament, and the poor who were chosen to be "heirs of the kingdom" (James ii. 5), were all alike insulted in this celebration. The poor are made to feel shame by their supercilious treatment at the hands of the church: *those who have not*, the class (μή) rather than the individuals (οὐ), are clearly the poor; it would be jejune to argue from the οἰκίας οὐκ ἔχετε at the beginning of the verse, that the reference is to "those who have not (*houses*)." Paul is sorrowfully indignant, but he speaks with fine self-control. **What am I to say to you? Am I to praise you?** Deserving of praise as you may be in other points (ver. 2), **in this** point at least — and a very serious one it is — **I do not praise** you (cf. ver. 17), a mild understatement: he really thinks so serious an offense is worthy not of praise, but of rebuke.

23. He cannot commend the Corinthians; for the tradition which he had received from the Lord and handed on to them was of a very different kind from that to which they were conforming. **For as for me** (ἐγώ) — so far as the tradition is concerned, he is the connecting link between the Lord and them. **I received from the Lord that which I have also delivered to you.** The preposition ἀπό simply indicates in a general way source or origin, and does not necessarily imply the direct personal communication which would have been suggested by παρά, so far as the preposition is concerned. Paul's knowledge of the institution may have rested simply upon apostolic tradition. But the whole tone of the context, and the verb παρέλαβον, which seems to point back

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

---

to a definite historical occasion, rather suggest that Paul had some special revelation, as, for example, in a vision. In the very similar sentence in xv. 3, Paul simply says he "received" (same word) certain truths, without mentioning their origin. The personal touch here adds a warmth and solemnity to his statement. "All that he heard about Jesus," says Lietzmann, "before and after his conversion, appears to him as a gift received at Damascus from the Lord Himself." Like a Jewish rabbi, Paul passed on his instruction from his Master to his pupils: with a true sense of the importance of such a "tradition" from the Master, he not only received it, but *also* (καὶ) delivered it—delivered it, too, to the very people who were now so flagrantly disregarding it (ὑμῖν).

23, 24. What he had received and delivered was this, **that the Lord Jesus** (not Christ, but *Jesus:* the use of His earthly name carries us back to certain great historical facts)—**in the night on which He was being betrayed, took bread.** The imperfect tense (παρεδίδετο) graphically summons up the whole scene, and in the mention of His betrayal is a latent rebuke of the Corinthian disorders. Surely they had altogether forgotten the pathetic circumstances attending the origin of the institution of the Supper, or they could never have celebrated it with such indecency. It was One who was being betrayed who desired to be remembered, and this was how they were remembering Him! He took bread, **and having offered** a prayer of **thanksgiving** (very wonderful on the eve of his *betrayal:* thanksgiving and trust), **He brake it.** The bread was broken for distribution: here is another rebuke of the Corinthians, who never thought of distribution, but *take each man his own supper.* There could be no more flagrant contrast than that between the *Lord's* supper, and the *Corinthian* supper. Jesus not only performed the act, He explained it: He broke the bread **and said: This is my body which is for you** (see 2 Cor. v. 21). It is plain that, as Jesus is standing there in the flesh before His disciples, there can be no thought of the bread being literally His body: but it *represents* His body in that it was broken, and broken on their behalf, and implicitly on behalf of all who sustain the relation of discipleship to Jesus, therefore on behalf of the Corinthian converts and of us. True, the original text read simply τὸ ὑπὲρ ὑμῶν, which is for you; κλώμενον (broken) is a later gloss, which, however, is quite correct as an interpretation. The breaking of the body is a reference to His death, which becomes more explicit in the following allusion to His blood. Paul here by implication, and in ver. 26 directly, reminds the selfish and flippant Corinthians, that they are not only celebrating a supper, but commemorating a death. What Jesus had done, His disciples were to do—take the bread, give thanks and break it: **this do in remembrance of me,** and this they were to do continually (*ἔτερε,* imperative) on every occasion on which the supper was celebrated. The object of it all was *to keep* the participants *in mind of Him,* and especially of His death for them: the Corinthians showed, by their conduct at the supper, that they were far enough from remembering Him and His death.

25. In like manner also He took **the cup,** gave thanks and gave it to them, **after supper.** In the original celebration, the eating of the bread was apparently part of the common meal: it was *while they were eating* that He took bread (cf. Mark xiv. 22), and at the conclusion of the meal He takes the symbolic cup, **saying, "This cup is the new covenant in my blood."** As the bread represented the body, so the wine represents the blood. This is the form the statement assumes in Mark xiv. 24 (Mat. xxvi. 28): "This is the cup of which is my blood of the covenant." But the statement of Paul is practically identical: "This cup is the new covenant (standing or established) in my blood," in accordance with the Old Testament idea that in a covenant between God and man the shedding of blood is necessary. The *new covenant* glances back to the great prophecy of Jeremiah (xxxi. 31–34) who proclaimed for the coming days a covenant which would guarantee a universal knowledge of God, and a complete forgiveness. Jesus claims that in and through His death this covenant has been established. In the Greek word διαθήκη, attention is directed rather to God as the ar-

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

ranger of it, than to its mutuality. **This do** (take the cup, give thanks, and pass it round) continually (*pres.* imperative), **as often as ye drink it, in remembrance of me.** Some, by rendering strictly, *as often as ye drink*, refer the injunction generally, to every occasion on which men drank in common; but the scope of the words is clearly meant to be limited to the occasions on which they met to celebrate the Lord's supper. The repetition of the words *This do, etc.*, produces a very solemn effect. The account in Luke xxii. 17-20 corresponds more closely than that of Matthew xxvi. 26-29 or Mark xiv. 22-25 to the account of Paul. It is noteworthy that the words "for you" and "this do in remembrance of me" are peculiar to Paul, and are not found in the evangelists (except in Luke xxii. 19, 20, where the true text appears originally to have stopped at *This is my body* in ver. 19). These words give the feast, which is sacramental, a memorial character.

26. The words that follow are appended by Paul to the communication he had received from the Lord. He wishes to make it abundantly clear that this feast of the Lord that he enjoins is intended to commemorate retrospectively, as the event of showing, not a mystery of transubstantiation, the Corinthian celebration was **For, as often as ye eat this bread and drink the cup, it is** nothing less than **the death of the Lord that ye are declaring.** The eating and drinking was a [illegible] of the original [illegible] and was [illegible] itself, [illegible] καταγγέλλετε [illegible] At the same time, the [illegible] and the [illegible] (Exod. xii. 8), [illegible] by some [illegible] the bread and the wine were but symbols; they were only [illegible] **until He come** — after He came [illegible] would be superfluous. The date of His coming was not known, but the event itself was certain; this is suggested by the omission of ἄχρι

27-29. It, then, the supper commemorates the death of the Lord, any violation of its spirit must be a peculiarly heinous offense. **Consequently, any one who eats the bread or drinks the cup of the Lord unworthily** — for example, in the selfish and gluttonous manner described in ver. 21 — **shall be guilty of** violating **the body and the blood of the Lord.** A statement like this lends some countenance to the view that, for Paul, the bread and wine were very much more than symbols, and that in some mystic sense, Christ was really present in them. He does not say, "Such a one shall be guilty of disobedience to a most solemn injunction of the Lord," nor even, "shall be guilty of dishonoring His death," but "shall be guilty of His body and blood," as if they were in some peculiar sense identified with the emblems, and the great sin which brings "judgment" on a man is his failure to distinguish between the holy blood of the supper, which is "the body" of Christ, and ordinary bread (ver. 29). Such a view could not be [illegible] dismissed as more [illegible] though it certainly is not in the spirit of Jesus; [illegible] whatever underlies [illegible] expression of Paul's [illegible] the death of Jesus, [illegible] implied, [illegible] such an [illegible] which the [illegible] The way to avoid the guilt of such an offense was the way of self examination. **But let a man** (δοκιμάζετω is more weighty than ἐξέτασατω [illegible] have been) **put himself to the proof** — test, by earnest consideration, his [illegible] **and so,** after such a self examination, **of the bread let him eat and of the cup let him drink** [illegible] **For he that eateth and drinketh** (the *unworthily* of A. V. is a gloss from ver. 27) **eateth and drinketh judgment to himself, if he does not distinguish the body** of the Lord, as represented by the food and drink of the holy supper, from other food and drink. The rendering of κρίμα

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

---

in A. V. by *damnation* is peculiarly unfortunate; final condemnation, such as that which is meted out to the world (ver. 32) is the very thing which such *judgments* as are described in the next verse are designed to obviate. Still, the warning is serious enough; for the "judgment" has already fallen, not only in the shape of sickness, but of death, upon those *who do not discern the body*, (the better texts omit τοῦ κυρίου, of the Lord), that is, upon those who make no distinction, do not discriminate between the holy bread and ordinary bread. Roman Catholics have argued from the *or* in ver. 27 (eats the bread *or* drinks the cup: A. V. wrongly *and*) that the partaking of the bread alone, communion in one kind, is adequate; but elsewhere throughout the passage the eating and the drinking go together (cf. vv. 26, 28). In any case the argument is fallacious; it does not follow that, because unworthy participation in one element is a sin, worthy participation in only one element would be an adequate discharge of the two communion obligations, which Jesus deliberately coordinated.

30-32. Some had failed to "discern the body" of the Lord, in the sense above described: **that is why many among you are sick and weak and not a few are sleeping** the sleep of death. This is the form that the *judgment* took (ver. 20), and it fell upon a good many. [illegible] the [illegible] of the [illegible] consequences were [illegible] by the unworthy [illegible] food and drink; this would tend to impoverish the [illegible] of the Lord's supper [illegible] be, in some [illegible] set in the church. It [illegible] however, with Jewish [illegible] these [illegible] [illegible] terrible [illegible] sin [illegible] for [illegible] (1 Cor. [illegible] 30). [illegible] was thus [illegible] discrimination along two directions, one has just been mentioned (ver. 29), the other had been a failure on the part of the Christians to distinguish adequately between themselves and the world (ver. 32). Its ideals and its destiny (condemnation) were different from those of the Christian; the Corinthians had not discriminated. **If they had**—or rather, if we had, as Paul says, by a courteous inclusion—they should not have been suffering as they are. **Now, if we had been discriminating ourselves** from the world, **we should not have been suffering from** these **judgments.** But after all, these judgments, terrible as some of them are, are by no means tantamount to a final condemnation; they are discipline, divinely designed to purify, and to save from condemnation on the great day of the Lord. **But when we are** thus **under judgment, it is by the Lord we are being disciplined.** These are the two consolations: the punishment is discipline, and it comes from the Lord (whether God, or Christ, whose Supper had been so dishonored). The object of the discipline, stern though it may be, is **that we may not be condemned with the** wicked **world,** in the day when the Lord comes in judgment.

33, 34. Paul sums up the discussion, as often, with an exhortation; after the stern words of the last two verses, he speaks in a gentler tone, calling them his *brethren*. **So then, my brethren, when ye come together** (same word as in vv. 18, 20) **to eat** the Lord's supper, do not selfishly and hastily [illegible] as soon as you arrive—that is, a private supper, not the Lord's—but **wait for one another.** The true Christian will be patient, and [illegible] [illegible] order which [illegible] always [illegible] [illegible] a Christian [illegible] (ver. 20), [illegible] of the [illegible] supper. In it, he will think of the Lord, [illegible] of the supper [illegible] to commemorate Him, not to appease his hunger. Therefore **if a man is hungry, let him dine at home, lest your meetings issue in judgment:** the sort of participation which was common in Corinth could only end in one way, in the sort of judgments that had already befallen the church (ver. 30). In this terrible sense, they would "meet together for the worse" (ver. 17). There are other matters affect-

ing public worship and possibly the communion service, in which Paul has further instructions to give. **but the rest I will arrange when I may come**—he hopes to come soon (iv. 19).

Circumstances have so changed that the particular abuses which had crept into the celebration of the Lord's supper at Corinth are no longer possible to-day; yet Paul's warnings are not without their point even for us. Every service of the church should tend "to the better" (ver. 17), to our edification and improvement, and most of all the solemn service which commemorates the death of our Lord. It ought to be a *communion* service, communion with Him and with one another; in Corinth the presence of "divisions" (ver. 18) was partly obvious, and, to our is the divisive spirit so lamentable as in that service which was designed to unite disciples in commemorating the dying work of their common Lord. On every occasion on which the Supper is celebrated, therefore, and the implication is that it will not be infrequent (ver. 26), there is incumbent on all who participate the duty of prior self-examination (ver. 28) that it may be entered upon in a spirit of Christian fellowship and affection towards the other participants, and of humble gratitude towards the Lord who gave Himself for us.

SPIRITUAL GIFTS (xii–xiv).

CHAPTER 12.

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

After the question of the women's veil and the Lord's supper have been disposed of, the next phase of public worship to claim Paul's attention was that involved in the exercise of spiritual gifts. Here, as there, there had been unseemliness and disorder. The services had not always tended to edification (xiv. 26, cf. xi. 17); all things had not been done with comeliness and order (xiv. 40). The reason was not far to seek. The mental and spiritual revolution which had been created by the new religion expressed itself, in the excitable Greek temperament, sometimes in vehement and impetuous ways, which were not to the general advantage (xii. 7). In their ecstasy, the new converts would ejaculate unintelligible sounds, "speak with tongues," as the curious phrase runs (cf. xiv. 13–16); sometimes two or three would speak at once (xiv. 27), and the edification which is the end of public worship, would be gravely imperilled. Again the great variety of "spiritual" gifts tended to create divisions between the members (xii. 25); a highly endowed brother would despise one of inferior gifts (xii. 21) while those of inferior gifts attempted to look upon themselves as useless, or be jealous of the others. The situation called for a wise word from Paul. Whether they had consulted him or not, we do not know — probably not — but he clearly intends this discussion of spiritual gifts to form one of the great divisions of his letter (for περὶ δὲ at the beginning, cf. vii. 1, 25, viii. 1).

The Test of Possession by the Spirit of God (xii. 1–3).

1. **Now concerning spiritual gifts** (rather than persons, xiv. 37) **brethren, I do not wish you to be ignorant.** Knowledge on this point might very easily be obscure or confused. Spirit-possession was a frequent phenomenon in Jewish and heathen religion; mighty words might be spoken and mighty works done by persons under certain spiritual influences: the question was, how could it be determined whether the spirit that inspired them was divine or diabolic? Jesus' own works were attributed by the scribes to Beelzebub (Mark iii. 22). How were phenomena so similar to be distinguished? This point Paul wishes to clear up for the Corinthians.

2, 3. **You know** — again the familiar appeal to their knowledge — **that when you were heathen, you (were:** apparently we have to supply ἦτε with ἀπαγόμενοι) **led away to idols that,** unlike the living God, **had no voice, according as you might, on each occasion** (impf. tense) **happen to be led.** There was a sharp breach between their former and their present life: then they were *heathen*, now they are Christian. The idols which they then worshipped and consulted were dumb (Ps. cx. 7), the oracles given in their name were often obscure, useless, and contradictory, and the powers which were supposed to stand behind them were demonic, not divine. **That is why I make known to you that no one speaking in** the power and under the influence of **the spirit of GOD says, "Cursed be Jesus," and no one can say "Jesus is Lord," unless in the holy spirit,** that is, the spirit of God. The true test, then, of a man's possession by the spirit of God is his attitude to Jesus: here again we see how intimately, for Paul, Jesus is involved in the idea of God. It would hardly be in a Christian assembly that any one could cry out, "Jesus be anathema;" this cry must have been heathen or Jewish. There were many ways in which the spirit was supposed to manifest itself — among others, in ecstatic, unintelligible speech; the supreme test of true spirit-possession, however, was not this, but humble submission to the authority of Christ and intelligent confession of Him as Lord (cf. Mark ix. 38 f.).

4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit withal.
8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

Spiritual Gifts Many and Varied, But One in Source and Purpose (xii. 4–11).

4-7. The supreme [illegible] ritual possession has just bee[illegible]. **There are, however, divisi[illegible] than** *differences:* cf. the partic[illegible] ver. 11) **of** spiritual **endowments, [illegible]t the same spirit; and there are divisions of ministrations, but the same Lord; and there are divisions of activities but the same God, inspiring all these activities in all** the different types of Christians (vv. 4-6). The Trinitarian conception seems to shine through this statement, cf. 2 Cor. xiii. 14. The endowments, the ministrations, and the activities, are the same thing conceived from different points of view. The endowments are *gifts* of the spirit, which take the form of *service* (of many kinds: plu.) prescribed by and rendered to the Lord (that is, Christ), and which are, from another point of view, expressions of an immanent divine *activity*. As it worked *in all*, even in the least gifted, there should be no room for jealousy; just as, even in the most gifted, there should be no room for pride, for it is *God* [illegible] worketh. **But to each,** to the least as well as to the greatest, **is given** continuously (pres.) **the manifestation of the spirit,** which [illegible] expresses itself in some way through every Christian personality; but this manifestation is **with a view to that which is profitable,** not so much to the individual himself as to the whole body of which he is a member, the church (xiv. 12, 26). Great gifts are not to be a source of pride to their possessor, but of profit to the church.

8-10. Paul now proceeds to enumerate the ways in which the spirit manifests itself to the advantage of the church. **For to one through the spirit is given the word of wisdom, and to another the word of knowledge according to the same spirit; to a man of another** type **faith,** moving in the sphere of and in the power of **the same spirit, and to another gifts of healing** of various kinds (ἰαμάτων, plu.) **in** and by means of **the one spirit, and to another mighty** miraculous **activities, and to another prophecy, and to another power to distinguish** the various **spirits; to a man of another** type, various **kinds of tongues, and to another interpretation of tongues** (vv. 8 10). These verses afford us a very interesting glimpse into the multifarious activity of the Corinthian church. The question may be raised whether there is any kind of order in this list. A similar list of spiritual endowments occurs in ver. 28; but that list, with its *first, second, third, then, then,* is clearly intended to suggest order of importance. Common to both lists is the placing of the "tongues," at the end, and there can be little doubt that that is significant of Paul's real opinion. [illegible] Corinthians made much of it, Paul bids that its real place is last, not first. In deciding whether any deliberate order is observed in vv. 8 10, the presence of ἑτέρῳ (without δέ), twice in the midst of so many repetitions of ἄλλῳ δέ has to be taken into account. It is possible that the change was made simply for variety's sake, but it is [illegible] probable that it has a deeper [illegible], especially when we note [illegible] ἑτέρῳ [illegible] man of another [illegible] a group that differs [illegible] from the others. [illegible] Finally, the [illegible] fall into three divisions, of [illegible] and two couplets respectively, with λόγος, πίστις, γλῶσσαι (speech, [illegible]) [illegible] the first of which [illegible] Spirit working *through* [illegible], the second *in* [illegible] gence, and the third *in* [illegible] intelligence," cf. xiii. 8. [illegible] the emphasis placed by Paul [illegible] in the epistle on Christian [illegible] it is [illegible] to find it in the first place here. The distinction between [illegible] and [illegible] probably is that the former is insight into the deep purpose of God as embodied in Christ, the latter is the intellectual apprehension of this. Of a different [illegible] is the group in which *faith* predominates. As faith is

11 But all these worketh that one and the same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[illegible] Spirit, and the power of the New [illegible] speak with tongues [illegible] power to speak in a foreign language, and there [illegible] Acts [illegible] Acts [illegible] Spirit [illegible] speak with the tongues of men [illegible] Paul [illegible] gifts [illegible] church, and [illegible] last (xiv. 10, 28).

11. The gifts, then, are many, but the [illegible] **In all these** manifestations, **it is the one and the same spirit that is active, dividing to each severally as He will.** If all the gifts alike have one source, [illegible] spirit distributes an appropriate gift [illegible] the spirit [illegible] (ver. 7). He does this indeed [illegible] *severally* (ἰδίᾳ).

The Church a Body With Members (xii. 12-31).

The one spirit with its many and varied manifestations suggests to Paul the idea of the body with its many members, and this thought he applies to the idea of the church, which, with its members, like those of the body, should work in harmony, each [illegible] and contributing to the welfare of the whole.

12, 13. For, as the body is one, and has many members, and ALL the members of the body, many as they are, constitute ONE body, so also is — not, as we should expect, *the church*, but — **Christ,** [illegible] **For, as a matter of fact** (καί), **ALL of us were, in** and under the influence of **ONE spirit, baptized** and thus incorporated **into ONE body, whether Jews or Greeks, slaves or free men, and we were** thus **ALL,** by our baptism — not, as some suppose, though the Lord's supper — **made to drink of ONE spirit.** The slave is a member, a limb, of this body, no less than the free man, the Greek no less than the Jew. Each member is [illegible] related to the whole, and therefore from this point of

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; [illegible]

16 And if the ear shall say, Because I am not the eye, I am not of the body; [illegible]

17 If [illegible]

18 But [illegible]

19 And [illegible]

20 But now [illegible]

21 And [illegible]

---

view [illegible] pertain [illegible] between [illegible] spirit, and its function as incorporating into the body of Christ.

14-17. For indeed the body is not one member, but many. All are necessary, the eyes, the feeble ones; and the with [illegible] and **If,** [illegible] **the foot should say,** under [illegible] atively unimportant member, **"Because I am not a hand, I am not of the body," that** [illegible] **does not keep it from being** [illegible] **of the body.** This [illegible]

16. [illegible] **Similarly, if the ear,** in a pet [illegible] **should say, "Because I am not an eye, I am not of the body," that does not keep it from being** a member **of the body** [illegible] Whatever these members may say, they do belong to the body, and they are indispensable [illegible] church or in the body, it all had the [illegible] function, the result would be a [illegible] monstrosity. **If the body were altogether eye, where** would **the hearing** be? **If altogether hearing, where** would **the smelling** be? (ver. 17). A glance at this hideous picture of a body which was all eye or all ear, shows how earnest Paul is to teach that *all* the members are necessary.

18-20. But, as it is, God [illegible] **set the members,** not simply a [illegible] of equal importance, [illegible] **EVERY SINGLE ONE** of them, in the body, as He wished [illegible] **Now if they were all one member, where** [illegible] the body [illegible] But, as it is, there are many members, but one body. [illegible]

21-24. [illegible] The eye [illegible] It cannot say, [illegible] to the hand, "I don't need you," nor again [illegible] the head, [illegible] to the feet, "I don't need you." [illegible] each needs every other. **Nay, but much rather the seemingly feebler members of the body** [illegible] organs as the [illegible] of the organs alluded to by τὰ ἀσχήμονα in ver. 23, it is impossible to say [illegible] **are necessary**

having given more abundant honour to that *part* which lacked

25 That there should be no schism in the body; but *that* the members should have the same care one for another

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

(ver. 22) What an inspiration to the weak member to learn that he is not only tolerated, but *necessary*! and what a rebuke to the strong to be reminded that, as in the body so in the church, the weaker member is not only not to be despised, but is worthy of special attention and honor! **And the members of the body which we fancy to be relatively less honorable, we invest with more abundant honor** by amply clothing them, **and our uncomely** private **members** similarly **enjoy** by clothing, **a more abundant comeliness, while our comely members have no need** (ver. 24). Possibly all these adjectives describe the same organs under different points of view, as being more or less honorable, and more or less ἀσχήμονα, as well illustrated by ἀσχημοσύνη (*shame*) in Rev. xvi. 15.

24-27. Strictly judging, every member of the body is entitled to necessary protection (ver. 22), is honorable, and the epithets *uncomely* and *weaker* are misnomers, for the whole body is a wonderful harmony created by God Himself. **Nay, but God tempered the whole body together, giving to the member that suffered lack an honor that was more abundant** (in the sense explained in ver. 23), **that there should be no division** (*schism*) **in the body, but** rather **that the members should** continually (pres., not aorist) **exercise the same care over one another** (vv. 24, 25). The word *schism* (ver. 25) is in a sense, the key to the whole chapter. The Corinthians were evidently in danger, perhaps through schism (vi. 1), from their communion service (xi. 18), of a way event like that by the very sin which should have benefited the church (xi. 17). The evil was in the church, was the same as would have been if it were in the body. Paul the eye, the head, or the foot, in mistaken humility, refused to do its work. [illegible] completely [illegible] perfect [illegible] every member must be instantly and unwardly shared by every other. **And if one member suffers, all the other members** must do more than sympathize: this is the Eng[illegible] word that transliterates the Greek word used here, συνπάσχει, but the passage helps us to feel how far our *sympathy* has traveled from its original meaning. Now it is little more than a sort of external commiseration: the meaning here is that the other members not merely are sorry for, but actually **suffer with** the afflicted member. This is true enough of the physical organism — a pain in one part may cause the whole body to writhe — but how rare is such sympathy in human fellowship; and just as rare, if not more rare, is the other, where, **if one member is honored, all the** other **members** not merely offer congratulations, but actually **rejoice with** the recipient of the honor. These statements of sympathy between the members refer, of course, primarily to the body; but Paul is thinking of that other body, whose schism-loving members still so little understand their function. **Now YE** (ὑμεῖς, emphatic) **are the body of Christ and members, each with his** allotted **part.**

28. The special parts allotted to the various members are now described in order of importance; and this allotment, like that of the members of the physical body (ver. 18), is divinely ordained (ἔθετο in both cases). **And some** — probably Paul meant to continue with *and others*, but he changes the construction to *first, second*, etc.

God appointed in the church for its profit (ver. 7) **first apostles,** though in another sense, judging by their sorrowful tears, it seemed if God had appointed them to be last (iv. 9). The *apostles*, here used not in its general sense of envoys, but in its highest sense, come first as "the witnesses of the living Christ, and the founders of churches" (Massie), cf. ix. 1, 2; one of the qualifications of an apostle. **Second, prophets** (cf. ver. 10) who proclaimed the truth in an inspiring and enthusiastic way, in distinction to **third, teachers** who temperately developed the truth rather in a way that appealed to the intellect. **Then** follows a series of offices described in abstract terms, suggesting that these gifts were not yet so definitely associated with particular per-

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

sons as the three already mentioned. Miraculous **powers, then, gifts of healing** (plu.; cf. ver. 9) **helps** of a more general kind (in Acts xx. 35, the corresponding verb ἀντιλαμβάνεσθαι is used of helping the sick, and brought into connection with the word of Jesus that "it is more blessed to give than to receive"), **governments,** skill in directing or *piloting* the church, a skill which later crystallized into the office of elder or bishop, just as the "helps" may have been the prototypes of the deacons; and last here, as in the previous list (ver. 10) **kinds of tongues.**

29-31a. Paul concludes: *all* these gifts and types are necessary. One member does not make a body (ver. 19), nor does one type of spiritual gift make a church: just as the apostles find their place, so also those who speak with tongues, humble though their gift may be. The following rhetorical questions are, as is natural enough, not an exact repetition of the gifts just mentioned. **Are ALL apostles? are ALL prophets? are ALL teachers? are ALL miracle-workers?** (or less probably, *have* all miraculous powers, reading the following ἔχουσιν back), **have ALL gifts of healing? do ALL speak with tongues? do ALL interpret?** *All* these types are necessary; yet he has just hinted in his *first, second,* etc., that they are not all of *equal* importance. Some are greater than others — teaching, for example, greater than tongues (cf. xiv. 19, 23); therefore he advises them to **covet** steadily and continuously (*pres.* imper.) **the GREATER gifts.** The fact that God has assigned every member his place with regard to his capacity (cf. ver. 18) is not meant to be a curb upon aspiration.

The modern church must differ widely from the church of Corinth: we have little that corresponds to gifts of healing, and nothing to the gift of tongues. Yet there are great principles dominating the discussion in this chapter, whose applicability to the church of Christ will never be exhausted. The conception of the church as a body with members is apprehended only very remotely in theory, and hardly at all in practice, by the average Christian church. The technical sense of the phrase *church member* has blinded us to the fact that one who bears this name ought to be a *limb* of his church; without the service which he is fitted to render, the church is incomplete. Every member ought to perform his function — otherwise he impoverishes the life of the church — and his function is determined by his capacity. This obligation rests upon *every* member. Paul suggestively says, "Those which seem relatively feeble are *necessary*." This ought to be a consolation, an inspiration to those of slender gifts. The church needs and can use in fact every variety, and every contribution.

And just as the mistaken humility of those who are less gifted is injurious to the church, still more is the pride of those who are more gifted. A most [illegible] [illegible] (ver. 25) that can be introduced into any church is created by the spirit which says, "I have no need of thee." To begin with, that is not true. Each needs every other, and "the weak are necessary." But, apart from that, the really Christian question is not whether I have need of others, but whether they have need of me. The gifts of the mind and spirit are given, not to be selfishly hoarded, but to be used for *the advantage of the church* (ver. 7). There is room and need in the church for the best that we have and know and can do. But penetrating the various activities of all her sons, should be manifest their unity of spirit.

It is not without interest that Paul puts the speaking with tongues last. He does so twice, and we must suppose that he does so deliberately. This was the most sensational gift; probably the Corinthians were particularly proud of it (cf. his the first place in xii. 10), and some of them may have hardly considered a person a Christian who did not possess it. But the proper place for it is at the bottom. It was as a rule more exciting and confusing than edifying, and it was easily remove from prophecy and teaching. The significance of this for the modern church is obvious.

The Hymn of Love (xiii.)

This wonderful hymn in praise of love has for its background the disorder of the Corinthian church. It was a gifted church, but gifts without love are nothing. This

CHAPTER 13.

1 Though I speak with the tongues of [illegible]
[illegible]
[illegible] and have not
[illegible]
2 And [illegible] I have all
[illegible]
3 And [illegible] my goods to
[illegible] my body
[illegible] charity, it
[illegible]

[illegible]

xii. 31b. The eulogy of love [illegible] and besides [illegible] I have just given you to [illegible] I point out to you a way of exceeding excellence. The [illegible] upon which the chapter insists, is not here regarded as a gift, more excellent [illegible]

xiii. 1. [illegible] If I speak with the tongues of men, yes, even of angels, and have not LOVE, I am become [illegible] a sounding brass or a clanging cymbal. [illegible]

[illegible] where it is not [illegible]

and all knowledge, and though I have all faith, so as I could remove mountains, [illegible] charity, I am [illegible]

2. 3. And if I have prophecy, that [illegible] Christian truth with [illegible] cf. xii. 10), and [illegible] I know the mysteries of [illegible] every one of them [illegible] and if I have all [illegible] knowledge [illegible]

, and if I have all the [illegible] faith [illegible] so as to remove mountains, [illegible] and have not LOVE, I am nothing [illegible] he is [illegible] much, but he is [illegible]

And if I dole out [illegible] all my substance [illegible] and if I even go [illegible] property, but [illegible] and give up my body to be burned like the three [illegible] and have not LOVE, I am not a whit benefited. [illegible] [illegible] but [illegible] appropriate [illegible] needs amplification, though it might be de-

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

---

fended by παρεδίδετο in ver. 23. Without love, whatever gifts a man has or sacrifices he makes, he is nothing and gains nothing. But what is love?

In 4-7 Paul defines love by showing positively how it behaves, and negatively, how it does not behave. Negatively **love is slow to anger**, of patient temper; positively, she **is kind.** The negative aspect is developed at length. **Love is not envious** or jealous of others whose gifts are more brilliant; such envy is unlovely, though there is another envy (not of persons, but of things) which is commendable (xii. 31). Love **does not play the braggart, is not puffed up, does not behave unseemly,** commits no breach of moral propriety, **does not** selfishly **seek the things that are her own,** but considers, like P[illegible] (x. 33), the g[illegible] **does not let herself be provoked.** S[illegible] is often incurred, but she **takes no account of the** (τὸ) **wrong** done her, all the negative statements are [illegible] marked in the sentence, **she has no joy in iniquity**—the sight of wrong, whatever be its nature, vexes her—**but she rejoices with the truth**—truth in [illegible] W[illegible] T[illegible] say, [illegible] πάντα **ALL things she bears** (στέγει [illegible] in the sense of tolerates). **ALL things she believes, ALL things she hopes, ALL things she endures:** [illegible] which she will not bear, [illegible] endure. Her life [illegible] the influences, but [illegible] ever true to her nature: with everything to disappoint her, she will believe and hope the best and endure the most: love is that which inspires tolerance, *faith* (in man), *hope*, and endurance. The rhythmical nature of these sentences lifts them to the dignity of a prose poem, to which the absence of connecting particles, and the repetition of ἡ ἀγάπη in ver. 4 and of πάντα in ver. 7 add a [illegible] unity.

8-10. Vers. 8-13 describe, in [illegible] rhythmical terms, the abiding nature of love. **Love never at any time falls,** [illegible] or remains steadfast, [illegible] and [illegible] abiding [illegible] and in this she offers a [illegible] often also [illegible] *ness*, a[illegible] however they may continue [illegible], are only temporary. **But whether there be prophecies, they shall be done away; or tongues, they shall stop; or knowledge, it shall be done away; for** [illegible] **our knowledge is but partial, and our prophecy is partial** [illegible] significantly enough, the tense is omitted: **but when the perfect is come, the partial shall be done away.** Paul is apparently referring to the [illegible]

11, 12. [illegible] transcribed. **When I was a child, my speech was a child's** (there is here just [illegible] of an allusion to the [illegible] tongues), **my mind was a child's, my reasoning a child's; but now that I have become a man, I have done away with the things of the child,** and for me they are permanently abolished (κατήργηκα, perf.). So the church, in the present age,

13 And now abideth faith, hope, charity, these three, but the greatest of these is charity.

CHAPTER 14

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*, howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

---

is in its minority, and its gifts are suited to its condition; but, in the age to come, she will have attained, and the ways and the helps of her childhood will be left for ever behind. There is a great contrast between the *now*, with its partial states, and the *then* with its perfection (ver. 10). **For NOW we see through** (or *by means of*) **a mirror,** the metallic mirror of the ancients, which did not reflect well; this fact illustrates the ἐν αἰνίγματι, **in a riddle,** probably *in a baffling way*, without clearness or sharpness of outline: the phrase is almost certainly suggested by the description of Moses in Num. xii. 8 where the Septuagint uses the same word (A. R. V. "in dark speeches"). The "seeing" referred to is, as the context suggests, more particularly the union of God. But **THEN,** when Christ comes, our **face** will be turned directly **to God's face,** and our knowledge of Him will be immediate, which is impossible now: for **now my knowledge is** gradual (γινώσκω) and **partial, but then I shall know God well, even as I was also well known** of Him, on the ever memorable day of my conversion to Christ (cf. viii. 3).

13. The difference between the partial and the perfect has been amply illustrated by the figures of the child and the man. Certain things pass—tongues, prophecy, etc.; **but, as it is, there ABIDES**—not merely in this world, but for ever—**faith, hope, love, THESE three** (cf. 1 Thes. i. 3); not the other three (prophecy, tongues, knowledge, ver. 8). *Faith* and *hope* seem more appropriate to this world, but they, too, share the abiding destiny of love: faith as trust in God, and hope as expectancy of blessedness to come. **But the greatest of these is love,** because love is the ground and inspiration of the other two, love *believeth* and *hopeth* (ver. 7).

The lesson enforced with such beauty and eloquence throughout this chapter is one which the church and the individual need to be ever learning "by heart": that endowments and service uninspired by love have no moral value; that however eloquent, learned, or charitable a man may be, if love be not the soul of his action, he is a mere *nonentity* (ver. 2), that, without love, he has no part in the eternal order.

Prophecy Better Than Speaking With Tongues (xiv. 1-5)

The discussion of spiritual endowments which was interrupted, or rather adumbrated, by the lofty panegyric on love, is here resumed, and the hint in xii. 28, that the endowments vary in importance, is here developed, with special reference to the gifts of prophecy and speaking with tongues. The chapter gives us a glimpse into a Corinthian service of public worship, which was so very different from our own. The point upon which Paul strenuously insists throughout this paragraph is that, as its general aim is the edification of the church, its various parts have value according as they contribute to that aim. Prophecy is, from this point of view, more valuable than speaking with tongues, as it contributes more.

1-3. The chapter links simply and naturally with the last. **Pursue love**—the love described in ch. xiii. This is not a separate gift, but the spirit in which all the various gifts of the church members are to be exercised. *Pursue*—a far more earnest word than simply "follow after" (cf. Ps. xxiii. 6). This pursuit of love did not supersede the necessity for the gifts, for Paul says again, as he had said before (xii. 31), that these were to be covetted—in a good sense, of course; for, in the bad sense, *love does not covet* (xiii. 4)—**but** at the same time **covet the spiritual (gifts),** all the gifts mentioned in xii. 8-10, **but more** than any other, **that ye may prophesy:** he does not mean, "covet spiritual gifts in order that you may prophesy," but "covet most of all the gift of prophecy." This emphasis on prophecy at the very beginning of the discussion, is striking, and significant of

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

Paul's high estimate of it: it prepares us to gather all the hints that the chapter offers as to the nature of New Testament prophecy. In point of fact, throughout the discussion, the only other spiritual gift with which prophecy is compared and contrasted is the gift of tongues. The reason for the injunction to covet prophecy most of all, especially more than tongues, is as follows given: **For he that speaks with a tongue does not speak to men — for nobody understands** (οὐδεὶς γὰρ ἀκούει) **him — but to God:** if nobody understands him, then obviously he has no power directly to edify the congregation, **but in spirit** only, and without the participation of his understanding (cf. vv. 14, 15) **he speaks mysteries,** which may, indeed, subsequently be interpreted by himself (ver. 5) or by some one else (ver. 28) but which, till they are interpreted, are unintelligible, and therefore useless to the church. **But,** while the tongues are unedifying, **he who exercises the prophetic gift speaks to men** — and therefore has a real place in public worship — **edification:** his speech is not merely sound (vv. 7, 8), it *builds* the hearers *up*. Besides edification, his discourse is **also exhortation and consolation.** As, in the sequel, only edification is mentioned (vv. 12, 26), p[illegible] these two words are intended only to define it more closely: by the prophet's speech, the remiss are shaken up, and the sorrowful comforted, and thus the church is edified.

4, 5. Throughout, Paul is careful not to depreciate the tongues unduly, cf. ver. 18, where he thanks God for them (cf. ver. 5); and he here concedes that **he that speaks with a tongue edifies** — not of course the church, to which his words are unintelligible — but **himself,** even though they may not be wholly intelligible to himself; for he feels that it is under the influence of the spirit that he is moved to utterance. **But he who exercises the prophetic gift,** seeing he speaks intelligibly, **edifies (the) whole church.** His gift is less ostentatious, but more useful, and therefore *more to be coveted* (ver. 1). So far is Paul from deprecating tongues that he goes on: **Now I wish you spoke, every one of you, with tongues: but I wish still more that you prophesied.** (ἵνα is not here "in order that," but *practically* equal to preceding infin.). **Besides, he that exercises the gift of a prophet is a greater,** because in service of person, **than he who speaks with tongues, unless,** as a matter of fact (εἰ with subj., not ἐὰν), **he interpret, in order that the church may get edification.** If church meets to be edified, she is not edified by speakers who are unintelligible; the unintelligible speech, to be edifying, will have to be interpreted. (εἰ τοῦ εἰ μή is a pleonastic combination of ἐκτὸς εἰ, *except if*, and εἰ μή, *unless*.)

6. The truth that unintelligible speech is of no use to the church, Paul brings home by a pointed illustration. **And now, brethren.** It is not quite clear whether νῦν is logical or temporal: either (a) this being so, edification being impossible without interpretation, or (b) now, in view of your present difficulties, probably (a) is to [illegible] Paul would be of little use, unless he said something they could understand. **If I come to you speaking with tongues, what good shall I do you, unless I speak to you either in the way of a revelation or of knowledge or of prophecy or of teaching?** A *revelation* would be a divine communication which he would impart in *prophetic* form; *knowledge* would be the intellectual apprehension of it, which he would impart by way of *teaching*. Teaching or prophecy, but no tongues — they would help a perplexed people little.

7-9. In a series of highly significant illustrations (vv. 7-11), Paul shows the fatality of uninterpreted tongues as only so

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

---

much sound without sense. **Inanimate things — pipe or harp, for example — if, in giving forth voice they yet give no distinction to the notes,** make no clear distinction between one note and another, **how shall the tune be known that is being played on the pipe or the harp?** The result will be bewilderment and confusion — a tune which is no tune. Or **for further illustration,** pass from the music of peace to that of war: **if the voice that the trumpet gives forth is not clear, who will get ready for battle?** No real stimulus, no informed action, can come from unintelligible sounds. **Your case is exactly the same: if by means of the tongue,** *i.e.* no instrument of sound, **you give forth a word which has no clear significance, how shall there be any knowledge of what is spoken? for you will be** in the condition of people **speaking** (ἔσεσθε with participle) *not to men* (ver. 2), but **into** (the) **air** — an idle enough exercise, and profitless withal.

10-12. From confused playing upon musical instruments, he [illegible] to confusingly confused sounds of foreign languages. **There are ever so many kinds of voices,** clearly here equal to *languages*, **mayhap, in the world:** φωναί is apparently preferred to γλῶσσαι, because of the ambiguity of the latter in this connection; **and none of them is without voice,** *i.e.* significance — languages have a φωνή, a meaning, for those who know how to speak and hear them. **Well, then, if I do not know** the *force* (δύναμιν), that is, **the significance of the voice, I shall be a barbarian to the speaker, while the speaker,** in his turn, **will be a barbarian,** in his relation **to me** (ἐν ἐμοί, *in my case*, rather than *in my judgment*). **Your case is exactly the same** (οὕτως καὶ ὑμεῖς in ver. 12 is an echo of ver. 9: cf. πῶς γνωσθήσεται in vv. 7, 9). If you speak unintelligibly, you will be as barbarians within the church, whereas it is your duty to edify it. Therefore, **since ye are coveters** (cf. ver. 1) **of spirits,** spiritual gifts and forces — perhaps they had made this claim in their letter — **seek them with a view to the edification of the church, in order that ye may abound** in them. The order suggests that this translation is more correct than *seek that ye may abound to the edification of the church*, though the latter is not impossible.

13, 14. Therefore, since tongues, uninterpreted, contribute nothing to edification, **let him that speaks with a tongue pray that he may interpret** (ἵνα being a blend of purpose and purport, and carrying, in such a context, the same ambiguity as the English *that*). Some suppose that ἵνα here must be interpreted by "pray *for the tongues*" of the next verse, and is not merely an ordinary prayer for the gift of interpretation. So Alford, who translates, "wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret." But there is no absolute necessity why prayer in ver. 13 should mean precisely the same thing as in ver. 14, and, in the context, the more natural explanation of the words would be this: considering the indefeasible importance of intelligible speech, if the church is to be edified, let one who has the gift of tongues, should pray for the power of interpreting them. **For if I** — with his usual tact, he makes the case his own (cf. ver. 32): *you* would have been less courteous and skilful — **pray in an** ecstatic, unintelligible **tongue, my spirit** indeed **prays** — it is a real prayer — **but my intelligence is unfruitful,** because it *yields* nothing for the edification of others. Fervor, if it is to be practically helpful to the church, must be guided by intelligence: there must be *mind* in it.

15-17. How then does the case stand?

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

It stands thus; that, in public worship, *both* spirit and mind, fervor and intelligence, are necessary. **I will pray with the spirit, but I will pray with the intelligence also; I will sing praise** (ψάλλειν, originally of the instrumental accompaniment, then of the song itself) **with the spirit, but I will sing praise with the intelligence also.** Apparently *prayer* and *praise* were the two directions in which speaking with tongues chiefly manifested itself. The use of the intelligence is absolutely incumbent upon those who take any leading part in public worship: **for, if you**—the effect of the argument is heightened by this direct, personal appeal—**bless** God, offer your prayer or song of thanksgiving to Him, **in spirit** *only*, and without the application of your intelligence, think of **the man who fills the place of the uninitiated** (ὁ ἀναπληρῶν comes early in the sentence, in advance of πῶς). By ἰδιώτης, strictly a private person, or a man with only lay and not expert knowledge, we are apparently here to understand a Christian who has no experience of tongues and no power to interpret them. The word *place* (τόπος) has been pressed so as to suggest that certain seats were reserved for these people in the church assemblies; more probably it is the figurative, not the literal sense, that is here meant—*position*. This ἰδιώτης, as a Christian, has to be considered, he comes to be edified: but **how is he to say the** customary **Amen,** which follows a public prayer (Neh. viii. 6, cf. Rev. v. 14), **at your giving of thanks, since he does not know what you are saying?** There is something almost humorously drastic about the question. The *Amen* has no meaning, unless the prayer has been intelligently followed: and that in the case assumed is impossible, as the prayer was dictated by spirit only, without the active exercise of intelligence. **For, so far as you are concerned** (σὺ μέν), **your thanksgiving is all very well, but,** when the church meets, you are not the only person to consider—there is **the other** man as well, and he **is not edified.** What you do is καλόν, unobjectionable, even *good*, but not edifying, and the church meets for edification.

18-20. Again and again the argument has seemed to tend towards an absolute depreciation of the gift of tongues, but it is not so: Paul has the gift himself, and thanks God for it. **I thank God, I speak with tongues more than all of you;** here we get a glimpse of the powerfully ecstatic element in the nature of Paul. **But,** though a man may speak *to God* (ver. 2) in tongues, as he is moved, they are of no use **in the church:** *there*, says Paul, **I would rather speak five words with my intelligence, that I might instruct others also**—the *others* are always in Paul's mind (cf. ver. 17)—**than ten thousand words in a tongue.** Speaking in the church should be governed by the desire, not to create a sensation, but to produce an effect, an *instructive* effect: rather a sentence that helps, than an oration that merely excites. This confession shows us the splendid balance of Paul. He had a deeply ecstatic element in his nature, and ecstatic experiences are acknowledged in 2 Cor. v. 13, xii. 1-4; but he was well aware that the active exercise of intelligence was the higher manifestation of the spirit, and this was one of his invaluable contributions to religion. He set himself resolutely against the contemporary tendency to identify the spirit with the extraordinary, the violent, the abnormal, and proclaimed that its noblest manifestation was in the ordinary and normal exercise of intelligent powers—not as a wonder-working, but rather as an ethnizing force (cf. Gal. v. 22). The Corinthian passion [illegible] spirit [illegible] **Brethren** (ἀδελφοί, *brethren*, ver. 20) but deliberately characterizes as children. **Brethren, do not show yourselves children in mind, but** if you are to be children, let it be in another sphere—**in wickedness be as babies; in mind, however, show yourselves full-grown** (cf. ii. 6, xv. 10), by preferring, like the [illegible] men they claimed to be, intelligence in worship to unintelligible and unedifying [illegible].

Another aspect of the question is briefly discussed in **vv. 21-25,** namely, the *effect* of tongues and prophecy upon those who stand without the pale of Christianity, whether as unacquainted with it or hostile to it: here again the superiority of prophecy to tongues is demonstrated.

21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

---

21. In the law, that is, in the Old Testament (Isaiah xxviii. 11, 12), **it stands written: "Surely in men of strange tongue and in lips of strangers will I speak to this people, and not even so will they give heed unto me, saith the Lord."** The term *the law*, primarily the Pentateuch, came to be applied to the whole of the Old Testament: in John x. 34, it is used of Ps. lxxxii. 6. In Isaiah there is, of course, no reference to such speaking with tongues as was practised in Corinth. The prophet's contemporaries scoffingly rejected his instruction, which seemed to them puerile; and he warns them that the next divine message would come to them from Assyrian lips—the conquerors with their foreign speech would be upon them, though even so terrible an experience would not bring the frivolous Israelites to listen to their God.

22-25. And so—this is the inference—**the tongues are for a sign not to those who believe, but to the unbelievers,** not apparently a sign which would induce them to repent and be saved, but one which would confirm them still more in their obstinacy or indifference; for *will they not say that you are mad* (ver. 23), just as Israel *would not* [illegible] (Is. xxviii. 12). The citation has the value only of illustration, not of proof; there is, of course, in Isaiah, no *prophecy* of the Corinthian situation. Tongues are, then, in this sense, an ominous sign to unbelievers, while **prophecy, on the other hand, is not for the unbelievers, but for those who believe. If then the whole church assembles together, and all talk** unceasingly (πᾶς) **with tongues, and persons should come in** to the meeting **who are either without knowledge** (of Christianity) **or** positively **unbelieving,** what will the effect be? **will they not say that you are mad?** If speaking with tongues were the only public religious exercise, not only would the conversion of outsiders be impossible, but they would suppose that they had stumbled into a lunatic asylum. **On the other hand, if all prophesy, and one comes in** to the meeting, **an unbeliever** even **or one** simply **without knowledge** (of Christianity), the effect is far-reaching, a conviction is produced which may end in conversion: **he is convicted** (cf. John xvi. 8) **by all**—every fresh speaker distresses his conscience anew, and deepens his sense of guilt—**he is sifted by all,** every new speech brings him before an inner tribunal; **the secrets of his heart grow manifest,** as the search-light is flashed upon them by the divinely illuminated speakers: **and so,** under the overwhelming impression of the presence of God produced by these inspired and searching speeches, **he,** even though an *unbeliever* before, **will humbly fall upon his face** prostrate, **and worship God, declaring,** in that act and afterwards by speech, **that God is among you in reality:** such impressions can have only one source. This description of the effect of prophecy is not strictly consistent with ver. 22 where it is a sign to the believing: it supplements that statement, by insisting upon its power not only to edify the believing, but to search, convict, and convert the unbeliever, here (unlike ver. 23) mentioned before the ἰδιώτης, as its effect upon him is more wonderful.

These last verses give a very welcome description of the nature of prophecy in the early church. It does not seem to have differed essentially from preaching upon its higher levels. It is a mode of speech governed by intelligence, and addressing itself to intelligence; but still more than to the mind was its appeal to the conscience, which it searched and convicted so powerfully that God Himself was felt to be behind it. Its result or at least its aim was the conversion of unbelievers and the edification of the church assembled.

Very different was the speaking with tongues. This chapter puts it beyond all possible doubt that this speech had noth-

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

---

ing whatever to do with foreign languages. It is *compared* to foreign speech (vv. 10, 11) in its unintelligibility to those who have no means of interpreting it; it must therefore have been a different thing. It produced the same kind of effect as a tune incoherently played upon a musical instrument: it was noisy, but, for the uninitiated, senseless, and those who spoke it would seem to an outsider to be behaving like madmen. What a curious light the passage throws upon ancient Christian worship! The prominence given to the discussion of tongues shows that the phenomenon was by no means infrequent; and it was a singular Providence that so sane a thinker as Paul appeared to direct the exuberant emotion and activity of the church into more practical channels.

Directions for the Conduct of Public Worship (XIV. 26–36).

The general principle has already been suggested that *edification* is to be the criterion of the value of spiritual gifts, and the supreme end of their exercise in the church assembly. This principle is now applied more particularly, and takes the form of specific injunction.

26. How does the case stand, then, brethren? (cf. v. 15). **Every time ye assemble** (pres., different from συνέλθῃ, aor., in ver. 23) every member has a distinct contribution to make: **each one has a psalm,** perhaps from the Old Testament (interpreted of course in the Christian sense), or just as probably a hymn composed under the new inspiration created by Christianity, such as those in Luke i. ii. and scattered throughout Revelation. Praise "with tongues" (cf. ver. 15) is not here contemplated, as the tongues are mentioned afterwards. Another man **has a teaching,** instruction, but hardly yet *dogmatic* teaching (ver. 6); another **has a revelation,** a divine communication, which he will set forth prophetically (ver. 6); another **has a tongue,** offers prayer or praise ecstatically, another **has interpretation** (cf. xii. 8–10, 28–31), and so can *edify* the church by explaining these strange utterances. The emphatic repetition of the ἕκαστος suggestively illustrates the individuality of the gifts: *each* man has something to contribute, and the assembled church has at her disposal a great variety of spiritual gifts. The question naturally arises, how are they to be utilized, and in what spirit? The answer is illuminating. **Let all things be carried on with a view to edification.** This principle affords the practical solution of all the problems that may arise. It will decide, for example, that an utterance with tongues, for which there is no interpreter, will be repressed; it will decide how many prophets should be allowed to speak at one service; it will repress children upon a speaker, when a new revelation has been made to some other member.

27-29. The principle of edification is applied in detail. First, not in importance, but in immediate interest to the Corinthians, is ecstatic utterance: **in the case of speaking with tongues, let it be to the number of two, or at most three**—at one meeting, of course—**and by turn,** not all at one time, as we might reasonably infer from this injunction the Corinthians had occasionally, if not frequently, **done;** another glimpse into the tumultuous nature of their worship, and the need for regulating it. **And,** as interpretation is indispensable for edification, **let one,** but not more than one, **interpret: should there be no interpreter, however,** either in the person of the speaker himself (ver. 5) or of any other, **let him** who speaks with tongues **keep silence** (pres.) **in (the) church** (i.e. the assembly, not the building), **and,** as he cannot speak edifyingly *to men* (ver. 2), **let him speak to himself and to God.** That will practically mean *at home* or in *private*, for λαλεῖν could hardly be used of inaudible speech to himself in the public assembly. There is no real place for unintelligible speech in the church. **In the case of prophets** who, in spite of the many spiritual gifts represented in the church (ver. 26) divide the interest, throughout this discussion, with the ecstatic speakers, **let two or three speak** in the course of a service, **and let the others,** who have the gift of dis-

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.
31. For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for woman to speak in the church.
36 What! came the word of God out from you? or came it unto you only?

criminating the spirits (ver. 10) **discriminate,** and decide whether these prophetic utterances really have their source in God.

30-33. If, however, while a prophet is speaking, **a revelation be made to another who is sitting** by (the speaker stands, the people sit), **let the first keep silence,** bring his speech to a close in deference to the new revelation. This shows that the injunctions here laid down are elastic, not mechanical. How the presence of a new message in the assembly might be indicated, we are not told; but it is significant that the speaker, inspired though he is conceived to be, has in such a case to stop, and resume his seat. It might be urged that it was simply impossible for an eager, earnest, prophet, thus to repress himself at a moment's notice. Not so, says Paul: **for you have ALL the power to prophesy,** if you do so **one by one** and if due self-restraint is exercised, even assuming that they all possessed the prophetic gift (ver. 24), they would thus all in course of time, have the opportunity **in order that** in this way **ALL** the members of the church **may learn, and ALL be stimulated,** if *all* such gifts are exercised, *all* the members will be spiritually furthered. **And** this self-repression is perfectly possible, for **(the) spirits of prophets are subject to (the) prophets** in whom they reside: a prophet is an *intelligent* person, he has νοῦς, and ought to be able to master his emotion: he must not be the victim of his own fervid eloquence, but must promptly and willingly give place to another inspired speaker, with a new message. There ought to be no confusion or disorder within the church; for she is God's (i. 2) and her life ought to reflect the peace and order of His: **for God is a God, not of disorder, but of peace.** The next clause, **as in all the churches of the saints,** seems better taken as an appendage to ver. 33 (A. V.) than as introduction to ver. 34. On the latter assumption, the repetition of *in the churches* would be rather awkward; a similar phrase occurs in xi. 16 as the end of a paragraph, and the imperatival clause has more force as the first clause than it would have as second. The meaning will then be, that the Corinthians are to beware of violating that divine order which is maintained in the other churches. Westcott and Hort, by bracketing 32, 33a, connect this clause with ver. 31.

34-36. The question of church order naturally suggests the place of women in the church. On the principle of the equality of the sexes in Christ (Gal. iii. 28), there is no reason why women should not have spiritual endowments equally with men: nor, theoretically considered, is there any reason why such gifts as they had should not be used for the edification of the church. But we have already seen the practical difficulties involved (xi. 1-16) in the new position secured for women, at least in principle, by the new religion. A restraint had to be imposed upon their unwomanly use of the liberty which was theirs and here (vv. 34, 36) we find that restraint carried still further. **Let the women keep silence in the churches, for they are not permitted to speak:** as the more emotional sex, they would probably have been especially apt to "speak with tongues." **But let them be in subjection, as the law,** that is, the passage in Gen. iii. 15, **says also.** It is not easy to reconcile this passage with xi. 5, where women do speak and pray, clearly in public; and one is tempted to adopt the drastic suggestion that vv. 34, 35 are a later interpolation. (*a*) Their place, Bousset argues, in the *MSS.* varies; in one group they appear after ver. 40; (*b*) they are not necessary to the connection—ver. 36 joins well to 33b; (*c*) The verses contradict xi. 5, 13; (*d*) they seem to be dependent on 1 Tim. ii. 11 f. If the verses are genuine, we may suppose with Lietzmann, that "in ch. xi. the praying and prophesying of women is unwillingly conceded (the veil however being unconditionally demanded) but here the apostle's real opinion comes out, that women ought to be altogether silent;" or with Findlay, that Paul is here

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40 Let all things be done decently and in order.

"thinking of *church-teaching and authoritative direction* as a rôle unfit for women." *Teaching* is out of the question: **if, however, they wish to LEARN anything,** they are not to put their questions *in public*, but **at home;** there **let them ask their own husbands** (he is clearly therefore thinking of married women), and no other men — there, at home, **for it is a disgrace for a woman to speak in church** assembly. The Corinthians, by the license they have given their women, are acting as if, in some sense, they were a special church. Paul sharply disabuses them of this idea, if they entertained it, by an ironical question. **It was from you,** perhaps, **was it, that the word of God,** the truth of the gospel, **came forth, or was it you only to whom it reached?** You were not the first to publish it, nor are you the only ones to enjoy it. Some refer this question not exclusively to the behaviour of the women, but to all the points of public worship that have come up for discussion.

Paul's Claim of Inspiration (vv. 37, 38).

37, 38. If any one thinks himself to be a prophet, or endowed with **spiritual** (gifts), **let him take knowledge that what I am writing to you,** in this question of public worship and spiritual endowments, **is the commandment of the Lord** Jesus Himself. This is a bold claim to make, which finds its best justification in the sanity of the commands, in the insistence upon edification as a criterion of the gifts, and upon love as the spirit in which they should be exercised. Paul is quite prepared, however, to find his claim disputed: but he will not discuss the point, he simply leaves the objector to the enjoyment of his ignorance. **But if anyone is ignorant** of this, that my instructions are inspired by the Lord Himself, **let him remain in his ignorance** (pres.). To ἀγνοείτω (imper.) there is an alternative reading, ἀγνοεῖται, *he is ignored* (by God: cf. Mat. vii. 23, xxv. 12), his fate will be condemnation; but the other translation, presupposing no ellipse, is more natural, and makes a very appropriate conclusion.

Summary of the Discussion (xiv. 39, 40).

39, 40. The whole discussion is admirably summarized (ὥστε, cf. xv. 58), in the two concluding verses. **So then, my brethren, covet prophesying,** for it is one of the great spiritual gifts (cf. xii. 31, xiv. 1 where ζηλοῦτε is also used), **and speaking with tongues** — do not encourage, for it is not edifying, but — **do not prevent,** for it is, after all, a spiritual exercise; only, of course, if an interpreter can be found, will such speech have a place in the church (ver. 28). **But let all things,** prophesying, tongues, and all the other exercises of worship (ver. 26) **be carried on with seemliness and in order:** there must be no impropriety and no confusion, such as where speakers spoke at the same time, or the number was unlimited (ver. 27), for these render true *edification* impossible (ver. 26).

This ancient discussion of public worship is most instructive and suggestive. There was a spontaneity about the early Christian service which hardly marks the worship of to-day — an ebullition of feeling inevitable to men to whom Christianity meant an intellectual and spiritual revolution. In this exuberant emotion, when it was uncontrolled, Paul saw a menace to the true spirit of worship; and he insists upon the supreme need of *intelligence, mind,* in public worship. Spiritual fervor is not enough — that alone may create the impression that the church is a gathering of madmen; prayer, praise, preaching, must be entered in "with the understanding also." There must be *seemliness* and *order,* every part in its proper place, every speaker possessed of the spirit, yet also master of his own spirit, the whole service pervaded by the beauty and serenity of God Himself (ver. 33). And all this will be secured, if it be remembered that the true end of the church assembly is *edification.* This is a great and fruitful saying, and Paul repeatedly insists upon it. The church meets *to be built up,* and all the exercises are useful, only in proportion as they contribute to that.

The modern church service is undoubtedly inferior to the ancient in affording

less scope for the various gifts and capacities of its members. Doubtless there are other spheres where most of these gifts may be exercised, yet it is to the loss of the church that this great opportunity is made so little of. Bengel quaintly remarks, "The public assembly was at that time more fruitful than in the present day, wherein one individual, whatever may be the state of his mind, must fill up the time with a sermon." In those days every man came prepared with a contribution, psalm, teaching, revelation, or whatever it might be (ver. 26); and, though this very circumstance led to confusion, and created the necessity for appointments which would bring "seemliness and order" into church worship, the stateliness which governs our worship, combined with other reasons, has had the indirect, though perhaps not inevitable effect, of suppressing gifts of the most diverse kinds, which would have been capable of contributing not a little to the edification of the church.

THE RESURRECTION (XV).

CHAPTER 15

1 MOREOVER, brethren, I declare unto
you the gospel which I preached unto you,
which also ye have received, and wherein
ye stand
2 By which also ye are saved, if ye keep
in memory what I preached unto you, un-
less ye have believed in vain

The discussion of the resurrection is more doctrinal than any other in the epistle, yet the interest in it is not theoretical, but intensely practical, and the discussion is designed to meet a specific situation in the Corinthian church. Some had denied the resurrection (ver. 12), which to Paul was one of the most vital elements in Christian belief: if this were taken away, there was nothing left for the Christian but sorrow in this life, unredeemed by hope for the life to come (ver. 19). The denial of the resurrection could only end in a practical Epicureanism (ver. 32): life would be robbed of its nobleness, and, with a dead redeemer, redemption from sin would be an idle dream (ver. 17). It is probable that those who denied the resurrection of the body did so in the interests of a spiritual view of the world: what they denied was probably not the continuance of personality, but the rising again *of the body* from the dead—they were antimaterialists. But Paul feels that in this denial of the resurrection, everything is at stake—the truth of the gospel, the honor of the apostles, the reality of redemption; and he sets himself with superb earnestness to combat this dangerous heresy with arguments of various kinds.

The Place of the Resurrection in the Gospel, and the Historical Evidence for it (XV. 1–11).

1, 2. Paul begins by reminding his readers of the nature of the gospel which he had preached and they had believed, and of the fundamental place held in that gospel by the resurrection. **Now**—passing (δέ) from the question of worship to that of creed (probably suggested to Paul by the letter of the Corinthians, cf. vii. 1, viii. 1, xii. 1, xvi. 1)—**I** regret that I have to **make known to you,** again, **brethren** (for on this matter you ought to be perfectly well informed), **the gospel which I preached to you.** He had proclaimed it to receptive ears and hearts. It was a gospel, not only which he had preached, but **which you on your part received,** and received to some purpose: it had made them steadfast, and started them on the way of salvation, being a gospel **in which moreover ye stand, through which further ye are being saved.** The gospel swept the whole compass of their past, present and future, from the day on which they had believed and received it to the day on which the process of their salvation, then begun, would be completely realized. This gospel which had so signally proved its power, Paul feels the need of declaring to the Corinthians again, as some of them had deliberately abandoned or denied one of its most vital tenets. The meaning of the remaining clauses of ver. 2 is doubtful, though the words themselves are simple enough: literally, **with what word I preached** (it) **to you, if ye hold it fast, unless ye became believers** (aor.) **heedlessly.** Any translation must be inadequate which makes the interrogative τίνι coordinate with the four preceding relatives; but it is not clear whether the clause *with what word I preached to you* goes with *I make known* or, as A. V. and A. R. V. take it, or with *if ye hold fast.* In the latter case the inversion of the clauses is awkward; though, if the inversion be allowed, the connection with the previous sentence is good; "through which ye are being saved, if ye hold fast with what word I preached to you." In the former case, "I make known," . . . "if ye hold fast" do not go well together: Paul's announcement of the gospel did not depend upon the Corinthians holding it fast. Nevertheless this construction seems, on the whole, preferable to the other: under the influence of the four intervening relative clauses, the introductory γνωρίζω is half forgotten; and the *if* clause is practically = "if perchance (i.e. I hope) you are holding it fast." The meaning of the last clause (for the redundancy in ἐκτὸς εἰ μή, cf. xiv. 5) is also disputed: *unless ye believed idly.* Does this mean: *unless your faith was vain* (subjective) or *unless the thing you believed was vain* (objective)? Later (ver. 14) the possibility of the gospel message being an idle tale is contemplated, but such a thought at this

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

---

stage would be an anticipation. The gospel is powerful: it is the adequacy of their faith in it that he doubts. It cannot itself be a vain thing, for in it they stand, and through it they are saved.

3. This verse, with ver. 4, explains (γάρ) the contents of the gospel which had before been proclaimed to them. **For I delivered to you** as **among the most important things** — πρῶτοις first, not in point of time, but of importance — **that which also I received.** This phrase forcibly recalls xi. 23, and suggests, like it, the duty of transmitting what was committed. Unlike it, the source of the communication is not mentioned. The absence of the phrase *from the Lord* leaves it open to us to suppose that the statements which follow came to Paul through ordinary oral communication from the leaders of the church, but considering the emphasis which he immediately lays upon Christ's appearing to him (ver. 8) it is possible that something more immediate is [illegible] primary Christian creed, [illegible] ing what, to Paul, constituted the essence of the "gospel." **that Christ died.** It [illegible] that Paul is [illegible] [illegible] he passes over all the activities of His *life* and begins with mention of His *death* **for our sins,** that is to atone for sin and [illegible] regard the death of Christ [illegible] result of the historical forces to which, [illegible] speaking, it was due: it is the consummation of a great divine purpose [illegible] which, "He was delivered up [illegible] sins" (Rom. iv. 25; cf. 2 Cor. v. 18 ff.) [illegible] purpose of which ancient men had had glimpses (cf. 1 Pet. i. 11) and which therefore was fulfilled **according to the Scriptures.** The early church (Acts xvii. 3, etc.) followed the practice of Jesus (Luke xxii. 37, xxiv. 46 f.) in connecting His sufferings with Old Testament prophecy. Probably Isaiah liii. was the passage which hovered most frequently before their minds (cf. Luke xxii. 37); and, whatever was its original application, nothing was more natural than that from Christians it should receive a Messianic interpretation.

4. The creed, then, is that Christ died, **and that He was buried** — this touch is perhaps added to suggest how really, if only temporarily, He came under the power of the grave, from which He rose [illegible] triumphant — **and that He has been raised on the third day.** The tenses are very carefully chosen: the death and the burial are historic (ἔθαψεν, aor.), the effect of the resurrection is abiding (ἐγήγερται, perf.). He is *risen* (ἐγήγερται), not that Christ rose, but that He [illegible] His [illegible] is the work of God (cf. ver. 15), the divine [illegible] the work of Christ. His, too, like the person, [illegible] place, **according to the Scriptures.** [illegible] in which the resurrection on the third day was believed [illegible] to have been Hosea vi. 2: "After two days will He revive us, on the third day He will raise us up." [illegible] third day. The passage has nothing to do with the Messiah; it is not a prediction of [illegible] Messiah [illegible] came to have a Messianic [illegible] resurrection [illegible] Jesus [illegible]

5-7. The truth on which Paul [illegible] testing as vital to the gospel, and almost [illegible] he therefore proceeds to establish it [illegible] evidence. As this evidence and not the fact above, is part of the trust he communicated to the Corinthians, he proceeds, *and* [illegible] and the witnesses he adduces are either those who were very conspicuous in the church, like Peter and James, and

8 And last of all he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
11 Therefore whether *it were* I or they, so we preach, and so ye believed.

---

whose evidence is above all suspicion (cf. ver. 13), or witnesses who were accessible, like the survivors of the five hundred. **And that he appeared to Cephas** (Luke xxiv. 34), the usual designation of Peter in Paul's epistles (cf. i. 12), **then to the twelve** disciples, or apostles as they were now called (Luke xxiv. 9). There were really only ten, Judas and Thomas being absent; *the twelve* is the semi-official designation of the group. The repeated use of εἶτα or ἔπειτα shows that the order is chronological. Though the following sentences (vv. 6, 7) appear as independent statements, and are not, like vv. 3-5 formally introduced by *that*, they are no doubt part of Paul's "commission" to the Corinthians, as he is making the case for the resurrection as strong as possible. **Then He appeared to above five hundred brethren at once** (on an occasion supposed to be alluded to in Mat. xxviii. 17) **of whom the majority survive to this day** and are therefore competent to give evidence at first hand, **though some have fallen asleep** (Christian euphemism for *died*, cf. xi. 30; aorist, lit. *fell asleep*), consequently their evidence cannot be adduced; yet, as Bengel finely says, "It was not of less importance to bring forward these as witnesses. They had died in Christ's belief." They *had fallen asleep in Christ* (cf. ver. 18). **Then,** on an occasion not recorded in our Gospels, **he appeared to James,** the brother of the Lord (Gal. i. 19), worthy of special mention here as the leader of the Jerusalem church, **then all the apostles.** [illegible] whether that of Luke xxiv. 29, or more probably Acts i. 2-4 [illegible] present [illegible] Paul [illegible] facts for the resurrection of Christ [illegible] say nothing of the empty grave [illegible] the testimony of the women [illegible] however [illegible] to give all the evidence, and this [illegible] of the women might have been challenged by the sceptically minded. It is also remarkable that, of the evidence adduced, so little is known from the gospels: the appearance to Peter is mentioned quite incidentally, and that to James not at all. The gospels tell much, but much is left untold.

8. And last of all, last in time and last in dignity (for he is the *least* of the apostles, ver. 9), **as to the one untimely born, He appeared to ME ALSO** (emphatic, at end). When Paul insists upon the truth of the resurrection, he knows whereof he speaks, for the risen Christ *was* actually *seen* (ὤφθη) by him on the ever-memorable day of his journey to Damascus. He calls himself the *abortion* (*the* abortion perhaps suggests that this was a nickname) possibly on account of the strangeness and suddenness of his Christian birth. "What an abortion is among children, that am I among the apostles" (Bengel). In his description of Christ's appearance to Himself, Paul uses the same word ὤφθη (*was seen*) as he had used of the other appearances; his *vision* of the risen Christ was as real as theirs. He and they alike had *seen* Christ, and therefore were bound to believe in His *resurrection*, not merely in His continued personality.

9-11. For as for me (ἐγώ, emphatic), abortion as they called me, and as I am, **I am the least of the apostles, indeed I am not fit to be called apostle, because I persecuted the church of God:** [illegible] how fierce an opponent he had been of God and His Christ. Remorse for the misguided zeal of [illegible] ever haunted and humbled [illegible] by the thought [illegible] *of God*, which [illegible] him, and honored him by [illegible] place of conspicuous toil (κόπος). [illegible] of God [illegible] The three-fold repetition of [illegible] tells his debt to God [illegible] for his present state. **But by the grace of God I am what I am,** not an abortion (only) but an apostle, **and** the most active apostle of all; for **His grace** extended **towards me did not prove empty, but,** on the contrary, it called and equipped me for abundant toil. Paul responds to the grace of God by a life of

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

---

unusual toil, which is itself a gift of grace. **I toiled** (ἐκοπιασα suggests *hard work*) **more abundantly than all of them** together (or, if this be considered too strong an assertion, we may perhaps translate, *than any of them*). The life of labor and persecution which his apostleship involved has already been suggested by iv. 9–13. Paul almost seems to regret the comparison into which he has been led by reflecting upon what the grace of God has made of him; and at once he checks himself: **yet not I, but the grace of God accompanying me.** *It* rather than he, *it* through and with him, had done the work. But Paul will not let himself be drawn into a discussion irrelevant to his main theme, therefore he abruptly concludes: It matters not **then, whether I or they,** who had the vision and did the work, **this is how we preach, and this is how ye** then **believed:** *this* is the statement he had committed to them about the dead, and especially the resurrection of Christ (vv. 3, 4). On this crucial point, Peter, James, Paul, were absolutely unanimous.

The Consequences of Denying the Resurrection (xv. 12–19).

12. In the preceding paragraph, Paul has established the resurrection of Christ as a *fact*, by evidence ample, irreproachable, and irrefutable. In spite of this, however, there are some at Corinth who deny, in general, the possibility of resurrection. Paul with great earnestness proceeds to show how utterly disastrous to Christian faith and hope such a denial would be. **Now** (δε marks the transition to the real question at issue, as Paul's mind when he started the discussion) **if Christ is preached that He is risen from (the) dead:** this translation preserves the flavor of the ἐγήγερται which must not be lost sight of in ἐγήγερται (see ver. 4; the form is "*has risen*"), and also of the *perfect* tense. Till we reach ver. 20, the Greek word is simply *dead* (νεκροι) not *the* dead: it calls up the dead as *persons* rather than as a class, and is consequently more graphic than the English phrase, [illegible] to reproduce this touch in English. Paul's sentence is more significant than if he had written, "If *it* is preached that *Christ* is risen." The theme of the preaching is not a truth, but a *Person*, Christ, either *crucified* (cf. 23, where κηρυσσομεν is also used), or [illegible] to Paul these two aspects are vitally connected (cf. Rom. iv. 24, 25). If then, the preaching of Christ involves the preaching of His resurrection, **how is it that among you some maintain that there is no such thing as a resurrection of dead** men? Those who so maintained were *some*, perhaps not many; but against such a deadly heresy a heavy blow must be struck at once. The resurrection of the body would offer a peculiar stumbling block to the philosophically minded Greeks (cf. Acts xvii. 18, 32), some of whom while believing in the immortality of the soul, regarded the body but as the prison of the soul, neither capable nor worthy of holding any place in the world beyond death. A spiritual [illegible] was to them a meaningless phrase (cf. ver. 35). They may also have been encouraged in their opinions by Paul's preaching of a mystical death and resurrection with Christ. Apparently they did not deny the resurrection of *Christ* Himself — Paul's argument assumes that they accept it — but they may have regarded this as unique. Paul at once shows them that to accept the one and deny the [illegible] is illogical.

13-17. Now if there is no such thing as a **resurrection of dead** men, then **neither is Christ risen:** if there can be no risen men, there can be no risen Christ, for Christ belongs [illegible]. **And if Christ is not risen, then our preaching is** [illegible] **empty** (κενον, emphatic), for the [illegible] Christ is the core of it, **empty too, is our** (or *your*) **faith.** There is no real substance in our message, and a faith resting upon such a [illegible] must be [illegible]; we have nothing to preach, and there is nothing worth believing. **And** not only so, but **we,** who are prepared to offer the

18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.

---

most circumstantial evidence for our assertions (vv. 5-8), **are further discovered to be lying witnesses for God, in that we wronged God by witnessing that He raised Christ, whereas He did not raise Him, if so be then that dead men are not raised.** Literally, "in that we testified *against* (rather than *concerning*) God," *i.e.* *wronged* Him in testifying. If the resurrection is not true, the apostles, who testify to it, are liars, and that, too, in the highest relationship conceivable — their relationship to God. An impossible supposition, surely! Here the thought is very explicit, which everywhere is implied: Christ does not rise, He is raised: God raises Him. The thought of ver. 13 is repeated with renewed emphasis: **for, if dead men are not raised,** then **neither is Christ risen.** The consequences of this would be terrible: **and if Christ is not risen,** then **your faith,** which is empty (ver. 14), as it is faith in nothing, **is further fruitless,** it produces no effect in your essentially sinful condition. **Ye are yet within** the sphere of **your sins,** from which you had supposed you were justified by the resurrection of Christ (Rom. iv. 25). There can be no redemption with a dead redeemer.

18, 19. So it is with the living. The destiny of the dead Christian is equally pitiable. **Then also those who were laid to sleep** (cf. ver. 6) **in** communion with a dead **Christ perished,** by passing — some suppose — into that misery in Hades which, in the pictorial language of Luke xvi. 23, is the lot of those who die "yet in their sins." This is perhaps too overpress the words; the reference may simply be to annihilation (cf. Phil. i. 6). **If** there **in this life we have had only hope in Christ** — no real redemption here, and no realization of the hope hereafter — then **we are more to be pitied than all men,** for our life here is one of ceaseless toil, extreme privation, and bitter persecution (iv. 9-13). This sentiment comes strangely from Paul, whom we should rather have expected to admit that a life lived in the spirit of Christ was, under any circumstances, preferable to every other. Perhaps, at bottom, in spite of his formal disclaimer, that was his real opinion: this utterance but embodies his passionate conviction that the hope he has cherished in Christ in this life must be justified and fulfilled in the life to come. That can only be, if Christ is risen: but of this he is sure (ver. 20).

The Far-reaching Significance of Christ's Resurrection (xv. 20-28).

20-22. The previous paragraph had contemplated the terrible consequences for humanity, if the resurrection of Christ were not a fact. **But** it *is* a fact: **as it is, Christ is risen** (lit. *hath been raised*) **from** (the) **dead,** and from that fact the most momentous consequences flow. He is the founder of a new humanity, and His experience of resurrection will and must be shared by all who are united with Him. This thought is expressed under the imagery of a harvest: Christ is **the first fruits of them that have fallen asleep** — not necessarily all men, but the Christian dead, according to the ordinary usage of κοιμᾶσθαι (xi. 30) — their resurrection is guaranteed in His, as surely as the harvest in the first fruits (Lev. xxiii. 10 f.). Resurrection comes as inevitably to those who are united to Him, as death to those who are united, as all men are, to Adam. To Paul, Christ and Adam are the two supreme Persons in the world's [illegible] Adam, with whom came sin and death, and Christ who brought deliverance from both (Rom. v. 12 ff.). It is *Man* against *Man.* **For since through** (a) **man** came **death, through** (a) **man also** there is **the resurrection of the dead: for, as in** (through their union with) **Adam all die, so also in Christ shall all be made alive.** Are we to understand that the latter *all* is universal, like the former? Does *Christ's* resurrection guarantee the resurrection of all, or only of [illegible]? In favor of the larger reference is the parallel form of the sentence: in that case, all would be raised to *life,* but only Christians to the final *salvation.* Probably, however, the reference is really narrower: all *in* Adam, in union with and dependence upon him, that is, *all* men, die; similarly all *in* Christ, in union with Him, live. The order of the Greek words may indeed be said

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

---

to be against the interpretation; for the preposition ἐν seems to involve it, and the phrase in the next verse, *they that are Christ's* almost settles the matter. The identity suggested between Christ and the "sleepers" by the word *first-fruits* here becomes an even more inward thing: they are not merely like Him, but *in* Him, and *His*.

23-26. But, because they are His, and in Him, they are in a sense separate from Him, in a different *rank*, therefore **each in his own proper rank:** as the **first fruits Christ, then those that are Christ's** will be made alive **at His coming** —their quickening is involved *in* (ἐν) His coming, and this probably Paul expected in the near future. **Then is the end:** when? and the end of what? *Then* (εἶτα) apparently indicates a third stage, as the previous *then* (ἔπειτα) indicated the second, so that an interval is conceived as elapsing between Christ's coming and the end. In Rev. xx. 4-6, this interval is filled up by the thousand-year reign of Christ and believers, and a similar thought, less definite, perhaps, *may* have been in Paul's mind here. *The end* is the end of history, **when** God's purpose should have been consummated by the triumph of Christ, and **He delivers the kingdom to Him who is God and Father**—this is due to the *Father* from the *Son*—**and has done away with** (καταργήσῃ, see note on xiii. 8) (of proof, as we have seen) **every rule and every authority and power;** (especially perhaps the last three, thinking of demonic powers). The end is here represented also as the triumph of Christ: **for He must reign until He has,** in the words of Psalm cx., **put all enemies under His feet.** The apostle clinches the Psalmist's words by the addition of the even death. "Until *He* has put"—who? In the Psalm, God; but not necessarily also here. The subject of the immediate context is *Christ* so probably here. *He* is the *conquering* King. Death is the most universal foe of humanity: it too must be conquered. It Christ's triumph is to be complete. He must not be king of a *dead* world. Therefore **(as the) last enemy death is done away:** the verb is in the present tense because the destruction of death, though future, is a certain fact. **For, He** (God) **put ALL things,** therefore death included, **in subjection under His** (Christ's) **feet.** (In Psalm viii. 6, by which these words are suggested, it is man, humanity, that is represented as having dominion over the world: the passage is here interpreted Messianically, and applied to Christ. He is the son of man (Ps. viii. 4), and unchallenged dominion must be His.)

27, 28. Christ's triumph must indeed be absolute, "over every rule, authority, and power," but not over God. The goal of the great redemptive process is *that God may be all in all*, and therefore the Son, after subjecting all things to Himself, performs His crowning act by subjecting Himself to the Father. He subjected all things, **but the words, "all things have been subjected," obviously do not include Him** (God) **who subjected all those things to Him.** It is unfortunate that in so compressed a context, the meaning should be disputed. The words mean literally, "when it (or *has said*) (that) '*all things* ... *have been subjected*,' etc." Some refer the [illegible] to Christ, and regard [illegible] Christ's [illegible] His Father, and crowning His work by subjecting Himself. This would [illegible] meaning is, "when God (that is, in the Psalm) or *Scripture* says, 'all things,' etc., that is not meant to reach that God Himself is subjected." **And when all things have been subjected to Him, then shall the Son** (also), **of His own accord** (αὐτός) **subject Himself to Him** (God) **who subjected all things to Him.** The triumph of Christ is for the glory of God. This is the real goal of history, and therefore even Christ the Son must be subject to Him who is at once God and Father. For He subjected [illegible] exclus-

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not;

---

tarily, and this **in order that GOD may be all in all** (lit. *all things in all* either *things* or *persons*), that is, that His dominion may pervade and interpenetrate everything.

The argument here reaches an impassioned climax. Strict logic is left behind, and Paul is swept impetuously along by his exalted emotion, as he contemplates the risen Christ, victorious over every foe, consummating the great process of redemption by the restoration of His people from death, and then Himself bowing in voluntary submission before the great God and Father, that He might be all in all. It is a most majestic conception of history, upon which one instinctively pauses before the resumption of the more formal argument.

The Resurrection Alone Explains Christian Practice and Conduct (xv. 29–34).

29. Else if there be no such thing as resurrection **what shall those do who receive baptism on behalf of the dead?** This curious phrase has received a multitude of explanations; but the most obvious, and probably the correct one, is that the reference is to a custom of having one's self baptized for the benefit of believers who, for whatever reason, had died without baptism. The objection to this is that it seems to imply practically a magical conception of baptism, as though its effects could extend to and be appropriated by the dead; and further it is argued that Paul could hardly have supported such a conception. To answer it may be said that there is no positive proof that Paul himself did [illegible] this belief. He speaks in the third person ("what will *they* do?"—it is an *ar[illegible] ratum ad hominem*; he may even be [illegible] in ver. 30 by the emphatic ἐγώ (*egō*) to dissociate himself from the practice alleged to in ver. 29. But it is perhaps hardly necessary to maintain even this. In the rite of baptism for the dead, the Christians appear to have been but imitating a secular Greek practice, in connection with the "mysteries," of initiation on behalf of the uninitiated dead, and Paul *may* have believed in the efficacy of such baptism by proxy. At any rate the practice of the Corinthians implies a belief in the resurrection, and is absurd if there is none: **if dead men are not raised at all, why do they actually** (ἄρα) **receive baptism on their behalf?**

30-32a. Again only the resurrection explains the fidelity with which Paul daily faces danger and death. If there be no resurrection, **why do we on our part incur danger every hour?** and not only danger, but risk death: for **I undergo a daily death,** we have already had a glimpse of the hardship and sorrows with which his career was replete (iv. 11–13: the apostles were as men *doomed to death*, iv. 9: cf. 2 Cor. xi. 23–27). He swears by the thing that is dearest to him, **by the pride in you, brethren, which I have in** (the sphere of) **Christ Jesus our Lord.** Some MSS. read "by *my* (ἡμετέραν, our) pride, which, etc." i.e., by my pride as a Christian; but the other (pride in their conversion), seems more effective. Were there no prospect of resurrection and future reward, what reason would there be for him, or any man, facing the terrors which he had faced? **If in human fashion,** impelled by no other desire than that of transient reward and glory, **I fought with wild beasts at Ephesus, what is the profit to me?** Unfortunately the reference can not be fixed with precision. It is hardly likely that he literally fought in the amphitheatre as an armed gladiator with wild beasts; this would have been incompatible with his Roman citizenship, and such an episode would almost certainly have been mentioned in the book of Acts. More probably it refers to some danger to which he was exposed from the mob, such as in the riot described in Acts xix., and perhaps in the enumeration of his sufferings in 2 Cor. xi. 23–29. He had certainly some terrible experiences at Ephesus (2 Cor. i. 8 f.), but of what nature we do not know. The poem quoted in Titus i. 12 calls the Cretans wild beasts.

32b-34. There is no reward here but hardship and sorrow; if there be no reward hereafter, in other words, **if the dead are not raised,** then the all but universal inference will be, **"Let us eat and drink, for to-morrow we die."** a quotation from Isaiah xxii. 13. If this were Paul's

for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

---

own conclusion, it would be open to the same criticism as ver. 19; for even if there were no resurrection, the sensual life would still be a tragic mistake. But probably Paul would not himself have adopted this Epicurean conclusion. He is simply illustrating the influence of creed upon character. The creed of the Corinthians was affected by their heathen associations. They may have thought that mattered little: but **do not be misled,** for it matters much, it leads to the *deterioration* of character — **evil associations corrupt good dispositions** — an iambic line (with χρηστά read as χρηστ') of the comic poet Menander, which would not however prove that Paul was familiar with Greek literature, as the line would be in general circulation as a proverb. He concludes the argument, as often, with an exhortation, appealing to them, as intoxicated men, to **awake** (ἐκ) **to soberness** (aor., of the *moment*) **in** [illegible] **and proper fashion, and ce[illegible] n sin** (pres., of *continued* abstinence) [illegible] of unbelief and sensuality (ver. [illegible]) whose ultimate root is *ignorance of God*: **for** despite the wisdom on which the Corinthians pride themselves, **some** (τινες) — those, for example, who deny the resurrection (ver. 12; also τινες) — **are involved in** (ἔχουσιν) **ignorance of God,** especially of His power to quicken the dead (cf. Mat. xxii. 29). **I speak to move you** wise Corinthians **to shame.**

The Nature of the Resurrection Body (xv. 35-49).

Paul is well aware that his passionate argument may yet be [illegible] the deep-rooted scepticism of some of the Corinthians, to whom both the manner (πῶς) of the resurrection, and the nature of the resurrection body (ποίῳ) were [illegible] inconceivable; and he devotes this paragraph to a removal of these difficulties, showing that ordinary experience (σοι) furnishes analogies to the resurrection body.

35-38. But some objector **will say, "How are the dead raised?"** — his particular difficulty centering in the *nature* of the resurrection — hence he asks, **"With what sort of body do they come"** upon the scene — with the body which was laid in the grave, or some other? The Greeks believed in a survival of personality, but not in a *bodily* resurrection at all: the Pharisees believed that the *earthly* body would be raised again. Paul assails both beliefs: there is a bodily resurrection, but it is not this body of *flesh and blood* (ver. 50) that is raised. And to stumble at the difficulties involved is *foolish*, and betrays one's incompetence to observe analogies. **Foolish** one, **the thing that YOU sow** — it lies within *your own* (σοι) experience, if you had only the wisdom (ἄφρων) to read it — **is not made alive unless it die:** every sowing of seed involves the faith that life will issue out of death, so the resurrection need occasion no surprise. **And** the resurrection *body*, which is inconceivable to the objector, has its analogue also in the experience of the seed. **As for what you sow, it is not the body that is to be that you sow, but** something very different, **a bare grain** — *naked*, not yet clothed with the body that is to be — **perhaps** (for εἰ τύχοι, cf. xiv. 10) **of wheat, or some of the other** seeds. **But GOD gives it** in every case (pres.) **a body.** The nature of this body is determined by the *divine act* at creation (ἠθέλησεν) [illegible] Gen. i. 11, it is **as He willed, and** [illegible] in every case *appropriate* (ἴδιον), **to each seed a body of its own.** The God who finds a body for the dead (ver. 36) *seed*, may surely be trusted to find an appropriate body for the dead [illegible]

39-42. [illegible] the body [illegible] appropriate [illegible] Animals are alike in being flesh, but **all**

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:
44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.
47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

---

flesh is not the same flesh, it differs as does the animal. **But there is one flesh of men, another flesh of beasts, another flesh of birds, another of fishes.** And thus appropriateness of body to nature extends throughout the universe: it is manifested in the *heavens* as well as on the *earth*. **Celestial bodies also** there are, **and terrestrial bodies.** It is doubtful whether the celestial bodies are to be explained as the sun, moon, and stars (as in next verse), or whether we are to think of the bodies of angels (ver. 47, the man from heaven): the former seems the more probable. **But the glory of the celestial is of one kind, that of the terrestrial another**—again the law of propriety. And within each sphere this law holds: as animals differ in *flesh*, so do the heavenly bodies in *glory*, splendor: **there is one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory. SO ALSO is the resurrection of the dead.** This is the climax of the argument at this point. Everywhere throughout the universe the law of propriety reigns: it is this that explains nature's infinite variety: *so also* is it in the resurrection, which the Corinthians find so hard to understand. The resurrection body will be *different* from this body, and will be *appropriate* to the resurrection state, which he soon explains as a *spiritual* state (πνευματικόν).

42-44. The contrast between the two states is now strikingly stated in a sort of rhythmical form:

It is sown in corruption, it is assuredly (pres.) **raised in incorruption;**

It is sown in dishonor, it is raised in glory:

It is sown in weakness, it is raised in power.

From the reference to the *glory* of the resurrection body, it is clear that Paul is thinking only with "those that are Christ's" (ver. 23). The present and the future state are trenchantly characterized each by three epithets. If the *sowing* be taken to refer to burial (cf. ver. 36) then the first three concentrate pathetic attention upon the dead body. Others, however, have referred the sowing to *birth*. Though this is improbable, the reference is perhaps not exclusively to burial: the epithets suggest the law of weakness and corruption to which *all* our earthly life is subject. The resurrection body is ever fresh and fair and strong. The pith of the contrast is contained in the last statement:

It is sown a natural (or *animal*) **body, it is raised a spiritual body.** A similar contrast between the natural and spiritual has already been drawn in ii. 14, 15. We have unfortunately no word which exactly corresponds to ψυχικόν. The *psychic* body is one which is governed by the ψυχή, the principle of "the sensuous and transitory life." It is the "inner side of the flesh" (Bousset), and is opposed to the *spiritual* body, which is governed by the πνεῦμα, the supernatural principle, and the guarantee of eternal life. The contrast is roughly that between our material and spiritual, natural and supernatural. Thus then is the answer to the sceptical question raised in ver. 35. The body in which the dead come is not their earthly body, but a *spiritual*, supernatural body, appropriate to the future state. **If** (reading εἰ) **there exists a natural body** (a body adapted to the ψυχή), **there exists also a spiritual body** (a body adapted to the πνεῦμα): the law of correspondence makes the one as credible as the other.

45-47. Paul finds the contrast upon which he is insisting, anticipated or at least suggested, by Gen. ii. 7—*and man became a living soul*, for the sake of his contrast between Adam and Christ, he adds to *man* "first" and "Adam." **So also it stands written, "The first man Adam became a living soul;" the last Adam a life-giving spirit.** Adam and Christ as the leaders of the two humanities have already been contrasted (ver. 22). Paul reads his own meaning into the Greek word ψυχή: Adam is the representative, the inaugurator, of life on its *psychic*, material side. And just as surely is Christ the inaugurator of *spiritual* life. He became not soul, but *spirit*, and not simply a living spirit, but a *life giving spirit* (ver. 30): "*in Him* shall all be made alive."

48 As *is* the earthy, such *are* they also that are earthy: and as is the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

(ver. 22). The whole drift of the argument suggests that Christ attained this power at and by His resurrection. **But** this relation of Christ to Adam is in accordance with the general principle that **the spiritual is not first, but the natural,** and **then the spiritual.** And as Adam and Christ differ thus in nature, so do they differ in body. **The first man is of the earth,** made **of the dust:** the translation "of the earth, earthy" suggests to the English reader that the Greek noun and adjective are cognate. This is not so. χοϊκός is meant to recall χοῦν (dust) of Gen. ii. 7. In contrast with the man "of the dust," **the second man is of heaven.** Strictly speaking, the conception here is local (cf. ἐξ), but the context seems to necessitate the larger reference to Christ's heavenly nature: He has a *heavenly*, immaterial, *spiritual* body.

48-49. Those two Men are the representatives of types; and **as is the man of the dust, such are also the men of the dust; and as is the heavenly man, such also are the heavenly men.** The types share the nature of their leader. **And as we wore the image,** the outward and bodily form, **of the man of dust, we shall also wear the glorious image of the heavenly** Christ. Instead of φορέσομεν, many good MSS. read φορέσωμεν, *let us wear;* but the moral appeal is rather irrelevant here. Paul is here concluding and summarizing his argument for the possibility and nature of the resurrection body.

Death is Swallowed up in Victory (xv. 50-58).

50. Ὁ λόγος τοῦτο [illegible] Apologies have been offered to show that the resurrection body will differ from the earthly body. How will the change be effected? Before this question is touched, however, the argument thus far is briefly summarized. **Now this I affirm** (cf. vii. 29), **brethren, that flesh and blood,** that is, our animal, material bodies, **cannot inherit the kingdom of God,** which is a *spiritual* realm; **nor,** in the nature of things (ὅτι is omitted), **does corruption** (ver. 42) **inherit incorruption.** The material has no claim by *inheritance* upon the spiritual. The two spheres are different. And not only is another body conceivable (xv. 35 f.), it is necessary.

51 53. Paul's understanding of the transition from the one body to the other, he claims to have received through revelation. **Behold** — what he is about to say deserves special attention. **I tell you a mystery,** dark to the uninitiated, revealed to him: **we shall not all sleep** (i.e. *die*, cf. xi. 30), **but we shall all be changed.** In imagining that some would be alive (*not all asleep*) at the coming of Christ, Paul clearly expects that coming soon; but as that expectation was not fulfilled, the negative is found transferred in some MSS. from the first clause to the second, thus giving πάντες (μὲν) οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα (rather πάντες μὲν κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλ.) (*we shall all die*, but we shall not all be changed). As the present body is not fit for the future world, *all* — not only the dead (as is natural), but also the living — shall be changed **in a moment** so brief as to be *indivisible* (ἀτόμῳ), **in the twinkling of an eye, at** (lit. *in*, to the accompaniment of) **the last trumpet** (cf. 1 Thes. iv. 16), the trumpet (as associated with the divine appearance in Exod. xix. 16) which brings history to an end (cf. Mat. xxiv. 31). **For the trumpet shall sound, and the dead shall be raised incorruptible** and therefore fit for the eternal world, **and we** who are alive **shall be changed.** And change is necessary, **for,** because there is no place there for *flesh and blood* **this corruptible must put on incorruption and this mortal must put on immortality.** The *change* is a *putting on*, as of a garment. In the double τοῦτο (this), Paul may be thinking of his own present body, daily exposed to hardship (ch. iv. 13) and death (xv. 31). For the glory of the blessed, cf. Dan. xii. 3, and for their fair robes, Rev. iii. 4, vi. 11, vii. 9.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

---

54. Already, in ver. 53, Paul's words have begun to take on a rhythmic and poetic swing, which develops in the next four verses into a triumphant hymn of praise. **But when this corruptible shall have put on incorruption** (this clause is rejected from the text of Westcott and Hort, and *may* be a conformation to ver. 53; but its attestation is good, and its echo of ver. 53 adds to the solemnity of the passage) **and this mortal shall have put on immortality** — in the moment of that swift and solemn change — **then shall come to pass the** ancient prophetic **word that is written** in Isaiah xxv. 8, **"Death was swallowed up** so as to issue **in** (*εἰς*) **victory."** The words in Isaiah, as now pointed, read "He hath swallowed up death *for ever*." The Greek translation *unto victory* put the Aramaic meaning upon the Hebrew words *forever*; but the essential meaning is not altered — death is utterly destroyed.

55. The thought of the destruction of death by the victory of Christ kindles Paul to the most exalted enthusiasm. He turns defiantly to death, and asks, in an adaptation of the words of Hosea (xiii. 14), **"O Death, where is thy victory? O Death, where is thy sting?"** In their original context in Hosea, the words appear to have a very different meaning: the powers of death are summoned to crush impenitent Israel. "Hither, O death, with thy plagues! Hither, O Sheol (so in some MSS. of Cor. *Hades* in second clause) with thy destruction; for pity is hidden from mine eyes." Paul is here guided as usual (though not always) by the Greek version of Is. xxv. 8, just quoted, reads, "death has prevailed and swallowed [men] up") by the Septuagint.

56, 57. Death is like a giant scorpion with a *sting*: **now the sting of death is sin** — it was this that brought death into the world (Rom. v. 12 ff.), and the fear of judgment for sin increases the sting and the horror of death; **and the power of sin is the law,** for through the law came the knowledge of sin, in all its portentous power, as disobedience (cf. Rom. vii. 7 ff., Gal. iii. 19). **But** the power of the law, sin, and death are broken by the resurrection victory of Christ, and that victory is shared by those that are His. **Thanks be unto God who giveth us the victory through our Lord Jesus Christ.** *Our* victory over death is a gift, of God, won through *Christ*; and though yet enjoyed only in foretaste, it is sure (hence *pres.* *διδόντι*). The great Victor is solemnly named in full — *our Lord Jesus Christ* — and with this shout of triumphant gratitude the splendid argument closes.

58. But to Paul Christian hope is an inspiration to duty, and it is highly characteristic and significant that he draws from his great argument a practical conclusion. **So then, my beloved brethren, show yourselves steadfast, immovable,** unshaken by sceptical assaults upon the resurrection (vv. 12, 35) — for it is sure — and not only in *belief* unshaken, but in *conduct* also fruitful, **abounding evermore in the work of the Lord,** that which He gives His servants to do (cf. xvi. 1), **inasmuch as ye are** fully **aware** (especially after Paul's long and persuasive argument), **that your toil is not empty in the Lord,** as it would be if there were no resurrection (cf. vv. 19, 32). Work done *in the Lord*, in fellowship with the risen and triumphant Christ, cannot be *vain*, it has a sure place in the eternal world (cf. ver. 22b).

The long, sustained, and glowing argument of Paul for the resurrection shows how vital he felt it to be to Christian faith and life (cf. vv. 14, 17), and it is worthy of note that he begins his argument by building it upon evidence. The Christian faith is not a pious imagination, it rises out of the facts; and though certain phases of Christianity have tried to shake themselves free of history, the Christianity of the New Testament rests upon facts, and could not have been, if they had never been. The belief in the resurrection rests upon the fact. *He was seen* (ver. 5).

We to-day still share the curiosity of the Corinthians who asked: how are the dead

raised? and Paul's answer, though not exhaustive, is still suggestive. What a spiritual body is, we may not be able to imagine; but, at any rate, it remains true that our future condition, like our present, will be adapted to our environment. That is the essence of Paul's argument. The future body will not be this earthly one, but another: *we shall be changed*

Again, the power of creed to influence conduct is several times suggested in the course of the discussion. Belief in the resurrection nerves a man to fight with wild beasts (ver. 32) and to abound in all good and beneficent work (ver. 58). Persecution may be bravely borne, and work greatly done by one, who has, like Paul, the glorious vision of Christ victorious over death, appearing to deliver the kingdom into His Father's hands (ver. 24), securing, by His victory, a like victory for us (ver. 57), and for our work a permanent place in the eternal order (ver. 58).

CONCLUDING INSTRUCTIONS, SALUTATIONS, AND BENEDICTION (xvi).

CHAPTER 16

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

The Collection for the Jerusalem Poor (xvi. 1-4).

1, 2. Fresh from his great argument for the resurrection, Paul immediately enjoins upon the Corinthians the practical duty of contributing to the financial support of the poor Christians at Jerusalem (cf. Rom. xv. 26, 31). **Now concerning the collection for the saints** (περὶ δέ, cf. vii 1, viii. 1, xii. 1: Paul's advice on this point had probably been asked). This seems a violent transition from the exalted theme of ch. xv. but the connection is most intimate: This is part of the *work of the Lord* (xv. 58), which is to be done, like all Christian work, in the inspiration of the resurrection hope. The church at Jerusalem seems to have been particularly poor, and the burden of their support was largely laid upon the Gentile churches (cf. Gal. ii. 10). Under the stimulus of Paul, contributions were organized among these churches (cf. Rom. xv. 26), which were perhaps intended partly to strengthen the bond between the Gentile and the Jewish churches (cf. 2 Cor. ix. 12-14). **As I gave order to the churches of Galatia** of this order we have no record — **so also do ye.** The plan suggested is a revelation of Paul's instinct for practical affairs. **On every** (κατὰ) **first day of the week,** not yet regularly known as *the Lord's day* (Rev. i. 10), **let each of you lay** something **by him, making a store of it, whatever he may be prospered in, that, when I come, there may not THEN be collections going on.** In Acts xx. 7, the church meets on the first day of the week: from the injunction here to each man to lay up *by himself*, we may infer that there was then no collection at the church services. The advice is pointed and practical: *each* one, poor as well as rich; *regularly*, on *every* first day of the week, the day when the thought of the resurrection of Christ (xv.) should touch men's hearts to peculiar gratitude: the *regular* accumulation of even a small weekly sum would make a *store*: and the gift was to be a *reasonable* one, in proportion to the prosperity which God had granted a man. The collection is to be ready when Paul arrived — his precious time must be given to other matters.

3, 4. The collection was to be taken to Jerusalem by approved Corinthian delegates. **And on my arrival, those** delegates **whom you may approve, I shall send with** (lit. *by means of*) **letters to carry your gift to Jerusalem.** Paul wishes to be free of even the shadow of suspicion (2 Cor. viii. 20); hence his suggestion of delegates. Westcott and Hort put a comma after δι' ἐπιστολῶν,—"*whom ye approve* by letters" rather than "*I will send* with letters:" but there would be little point in the approval by letter, *after* Paul had already arrived. **But if it is worth my while to go too, they shall go with me:** if the gift is a creditable one,— but not unless — Paul will accompany the deputation, or rather they him. In both clauses he gently, but firmly, asserts his dignity — dignity without pride.

Plans for Travelling (xvi. 5-9).

5-9. But I will come to you, when I shall have passed through Macedonia, for I am to **pass through Macedonia, but with you** people of Corinth **I shall per-**

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

---

haps stay, or even spend the winter, in point of fact he spent three months in Greece (Acts xx. 3) — **that YOU may send me off upon any journey that I may take** — Jerusalem and even Rome were at this time in his thoughts (Acts xix. 21). He does not go direct by the sea route from Ephesus to Corinth, but first to Macedonia, and then south. *You* is in both cases emphatic: he honors the Corinthians by looking to *them* for his "send off." **For I do not wish to see you now** merely **in passing,** as I should were I to go to Macedonia via Corinth; **for I am hoping to stay with you some** length of **time, should the Lord** (probably Christ, rather than God) **permit** (cf. iv. 19). **But I shall stay on in Ephesus till Pentecost** — Whitsuntide; he is writing probably in early spring. **For a door** — an opportunity for preaching the gospel (Col. iv. 3; 2 Cor. ii. 12) — **great and effectual, is open to me, and opponents there are many.** Paul's reasons for remaining on are characteristic,— a great opportunity and great opposition: how great the opposition may be measured by the riot which compelled him to leave (Acts xix).

Concerning Timothy and Apollos (xvi. 10–12).

10-11. If Timothy, whom Paul had sent to Corinth (iv. 17) by way of Macedonia (Acts xix. 22) with Erastus, **should come, see that he be with you without fear** — he was young and may have been timid, especially in view of the Corinthian factions and turbulence — **for he is doing the work of the Lord** (xv. 58) **like myself. Let no man therefore despise him, but send him off in peace,** without strife and contention, **that he may come to me, for I am expecting him with the brethren** — either the brethren (some besides Erastus, Acts xix. 22) with Timothy, or "I with the brethren," i.e. the Corinthian delegates.

12. But concerning Apollos whom he finely recognizes as **the brother,** not a rival (i. 12), **I earnestly entreated him to come to you with the brethren** who would carry Paul's letter to Corinth (cf. ver. 17): but Apollos's delicate feeling, in view of the partisan spirit in Corinth, deterred him: **and there was no will at all** on his part **to come now: he will come, however, when he has a good opportunity.** This verse reflects the utmost credit on both Paul and Apollos, who, despite the Corinthian party cries, were on the best of terms.

Injunction, Entreaty, and Thanksgiving (xvi. 13–18).

13-14. The abrupt admonitions that follow have a startling effect, and serve to remind the Corinthians of their besetting weaknesses. **Watch** — they were careless, asleep: **stand in the faith** (cf. xv. 58) — their faith, e.g. in the resurrection had been unsettled (xv. 12, 35): **play the man,** not the baby (xiv. 20), **show yourselves vigorous,** not flabby; **let all your (doings) be done in love** — that is to be the atmosphere and inspiration of all activity (xiii).

15-18. Now I beseech you, brethren: ye know the house of Stephanas — which Paul had baptized (i. 16) — **that** (disregarding one or two isolated converts, Acts xvii. 34) **it is the first fruits of Achaea** (as Epaenetus was of Asia, Rom. xvi. 5), **and** that **they set themselves to minister to the saints** — apparently the family was well to do: I beseech you, then, **that you**

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

---

on your part (A B) **subject yourselves to such**: there was little organization as yet (cf. xii. 28), but such were the men who deserved to be recognized as leaders (here we may find the office of deacon in embryo, cf. Rom. xvi. 1) — **and to every one that joins in the work and toils. And I rejoice at the presence of Stephanas and Fortunatus and Achaicus** (of whom we know nothing), **because the lack of you these** brethren **supplied, for they refreshed my spirit and yours.** The Corinthians will themselves be refreshed to hear that their delegates have refreshed Paul. "That which was lacking on your part" does not seem so relevant here for τὸ ὑμ. ὑστερημα as *the lack of you*, i.e. your society (on my part). **Acknowledge then** and honor **men like these.**

Parting Salutations (xvi. 19–24)

19-20. The churches of Asia: the lands on the western shores of Asia Minor — **salute you.** "All who call on the name of our Lord Jesus Christ" (i. 2) are brethren. **Aquila and Prisca** (cf. Rom. xvi. 3) or Priscilla, whom Paul had first met at Corinth (Acts xviii. 2), and with whom he had subsequently gone to Ephesus (Acts xviii. 18 f.), **salute you earnestly in the Lord, with the church that is at their house,** which they had put at the disposal of the Christians for their meetings. **All the brethren** in Ephesus **salute you. Salute one another with a holy kiss.** The kiss of friendship was specially appropriate among Christians; to them it has a sacred meaning, it is a *holy* kiss. It came in course of time to be abused.

21-24. Paul now takes the pen from his amanuensis (cf. Rom. xvi. 22) and adds a brief, but impassioned postscript (cf. 2 Thes. iii. 17, Gal. vi. 11). **The salutation of me Paul, with my own hand. If any man has no affection for the Lord, let him be anathema,** devoted to destruction; for without love to Christ there can be no true or fruitful Christian activity of any kind. **Maranatha,** i.e. *O* (or *our*) *Lord, come*: this seems better than to read "Maran atha," *The* (or *our*) *Lord has come* (i.e. in the flesh: but better interpreted as prophetic perf.: will assuredly come). The prayer *Lord, come* would be common (cf. Rev. xxii. 20) among those who hoped for and believed in the speedy advent of Jesus. Like Abba the Aramaic words may have been caught from the early disciples, and would probably be familiar to Greeks. The prayer here adds a terrible earnestness to the preceding imprecation; and by the removal of the enemies of Christ, the way is prepared for the benediction — **the grace of the Lord Jesus be with you.** And as censure and reproof had necessarily formed a large part of this epistle, Paul tactfully and tenderly adds: **my love be** (or *is*) **with you all** — not with the Pauline or any other party only (i. 12) — **in Christ Jesus;** his love for the Cor. is not merely natural affection, Christ is its foundation and sphere.

SECOND EPISTLE TO THE CORINTHIANS.

SECOND EPISTLE TO THE CORINTHIANS.

Introduction.

It is unfortunate that the epistle which is in many ways the most interesting, as it is the most biographical, of all the epistles of Paul, should be beset by numerous problems which, with the meager data at our disposal, are practically insoluble. In the New Testament as in the Old, we suffer from the fragmentary nature of our sources. Histories, prophecies, gospels, epistles were written primarily for ancient readers, not for us who are afar off both in time and place; and what to us, in our ignorance of the contemporary situation, is and must for ever remain obscure or uncertain, to them, with their knowledge of that situation, must have been often not only intelligible, but obvious. But, by its very constitution, the human mind is governed by the desire to ascertain the sequences of history, to discover the interrelations of recorded facts; and where the records are meager, there is a natural impulse to fill up, by conjecture or by the use of the historical imagination, the gaps which the scanty material at our disposal permits us to fill up in no other way. We must only beware of assuming that our conjecture has the value of certainty.

In the interval between the despatch of the first and second epistles of Paul to the Corinthians, many things of grave importance must have happened; but these we are left to infer mostly from the data furnished by the epistles themselves; and, as is proved by the perplexing variety of opinion among scholars who have given the epistles the most minute and careful attention, and even by the modifications which some have been constrained to make upon their own earlier opinions, those data are capable of widely different interpretations. The one thing that stands out clear and indisputable is that the situation implied by the second epistle is much more intense than that of the first. The first is relatively calm, the second is tempestuous. There are hints in the first that Paul's authority and apostleship have been challenged (ix. 1 f.): in the second, the denials of that authority have become explicit and vehement (x.–xiii.), and are supported by the basest insinuations (xii. 16 ff.). In the first, he is criticized (iv. 3), in the second, he is attacked. The spirit of faction has grown in the interval to enormous proportions, but it has changed its form. The watchwords "I am of Cephas, I am of Apollos," are no longer heard; but

men who claim to be Christ's (cf. 1 Cor. i. 12) have set themselves with virulence to undermine the apostle's influence (2 Cor. x. 7)

This party, whose leaders at any rate with their letters of recommendation (iii. 1) no doubt hailed from Jerusalem, were the propagandists of an intense and narrow Judaistic Christianity. Their methods were different from those of the propagandists in Galatia, for they have nothing to say about circumcision — perhaps they felt the irrelevance of this in the free atmosphere of Greece — but, for that very reason, their assault was all the more plausible, and, judging from the vehemence with which Paul repels it, it is clear that he recognized in it a grave menace to his own work. Everywhere he went, his steps were dogged by these men, who refused to do any pioneer missionary work of their own, but who stepped in to appropriate results ready to their hand (x. 16) wrought by the indefatigable toil of Paul, and then to pervert those results in the interests of their small and bigoted views of Christianity.

This development between the two epistles is as good as certain, but was there anything else? The letter begins with great emotion, in which we may see reflected some of the perilous and crucial experiences through which Paul has been recently passing. At Ephesus, which he had left not long before, he had been face to face with death (i. 8); the situation, whatever it was, had been a desperate one, and it was only by the miraculous deliverance of God that he had come out of it alive. He had pushed on to Troas; and eager as he was to win men for the gospel in season and out of season, and splendid as was the opportunity afforded by Troas (ii. 12), he was so nervous and excited because he did not, as he had hoped, meet Titus there, that he could not wait in Troas, but hastened on to meet him in Macedonia, from one of whose cities — possibly Thessalonica — he despatched this letter to Corinth (cf. ix. 2). The news which Titus brought him was so reassuring that he bursts into a song of triumph at the very recollection of it (ii. 14 ff.). His torn soul was comforted and gladdened not only by the presence of Titus, but by the story he had to tell of the penitence and zeal of the Corinthians (vii. 6 f.)

Now why was Paul filled with such trepidation at the approach of Titus, so anxious about the news he would bring from Corinth? Clearly the situation in Corinth was specially critical: to what was it due? In vii. 8 f. it is connected with a letter of Paul's, couched apparently in terms so severe, that afterwards he regretted having written it, though his regret was turned into joy when he saw how effective it had been in leading the Corinthians to repentance. This letter is described in ii. 4 as having been written out of much affliction and anguish of heart and with many tears. The question is, Where are we to look for this letter and what were its contents

Perhaps the natural impulse is at once to identify it with the first canonical epistle to the Corinthians; but as against this, it must not be forgotten that in all probability, several letters would pass between Paul and the Corinthians. One, which has not been preserved, is alluded to in 1 Cor. v. 9; and his opponents admit that his *letters* are impressive (2 Cor. x. 10). The real question is, whether the first epistle answers to the description given in chs. ii. and vii. As this is absolutely denied by some scholars, and maintained by others to be perfectly possible, the question comes to be largely one of our conception of probability. Would Paul, we have to ask, be likely to regret having written so noble a letter as the first epistle? and is it reasonable to suppose that that letter could have been written with anguish and tears? These terms certainly seem strong, if used of the first epistle; but are they too strong? While there is much in that epistle that could be described as "calm and kindly," there are passages which so ethically sensitive a man as Paul must have written with keen emotion, especially those which deal with the incestuous man, with the carrying of cases before the heathen courts, and with the heinousness of immorality (v., vi: cf. xv. 34). With regard to the other point, perhaps we ought not to press too vigorously the statement that Paul regretted having written it; such words rise readily to his open, affectionate heart (2 Cor. vi. 11) especially now that he has been cheered by the news of their repentance, and he may mean no more than that he regretted the pain his letter had given them. It cannot be said, however, that, so far as these allusions go, the case for the identification of the letter with First Corinthians is overwhelmingly convincing. At most, it is possible; before we can say whether it is probable or not, we shall have to consider the contents of the letter.

On the strength of the letter, the Corinthians, at least the majority of them (ii. 6), appear to have severely punished some one who had done wrong (vii. 11, 12)—so severely indeed that Paul now interposes on his behalf, asks them to forgive and comfort him, and confirm their love towards him (ii. 7, 8). Who can the offender be? If the letter written with tears be the first epistle to the Corinthians, then the offender will naturally be the incestuous man of ch. v. In that chapter, Paul in the severest terms (cf. ver. 5) had insisted upon his excommunication. But, as there was already disaffection in the air, fomented still further by the malevolence of his Judaistic opponents, he may well have cherished the gravest doubts as to the readiness of the Corinthians to acknowledge his authority and comply with his request; and, now that Titus brings back the news of their quickened moral sense, and of their zeal for the purity of the church as shown by the punishment of the offender; now that they have proved themselves to be pure in the matter (vii. 11), and obedient to him in all

things (ii. 9), he is more than overjoyed, and, as the offender himself has shown signs of the deepest contrition (ii. 7), Paul is as eager now to have him reinstated as he formerly was to have him excommunicated.

But the identification of the offender of 2 Cor. with the incestuous person of 1 Cor. becomes less certain when we look more closely at the description of him. Paul declares in vii. 12 that he wrote the letter "not for the sake of him who did the wrong," whereas, according to 1 Cor. v. 5, it was precisely for his sake — "that the spirit may be saved in the day of the Lord Jesus." The references to the offender in ii. 5-10 make it at least possible that it is *Paul* whom he has offended: Paul and not the father, whose wife he had taken, would be the man who has "suffered the wrong" (vii. 12). Paul apparently has good reason to feel specially aggrieved (ii. 5), but though most deeply wounded, he has already most freely and fully forgiven. This has given rise to the idea that on some recent visit to Corinth (to be discussed afterwards) Paul had been grossly insulted by some one, and had afterwards demanded reparation in a letter written with anguish and tears; the demand had been so zealously acceded to by the now penitent congregation that Paul prays for clemency for the offender, and offers him his own forgiveness. In favor of this view, it is urged that Paul could not have spoken of the offender as leniently as he does, had his crime been that of incest: the stern and solemn sentence of excommunication appropriate to such a crime could not have been so swiftly and completely reversed. But the argument is hasty. The sinner was clearly not indifferent to the verdict pronounced upon him, there is a danger that he may be "swallowed up with his overmuch sorrow" (ii. 7); and sincere penitence would most naturally be met by complete forgiveness, which Paul bestows as "in the presence of Christ" (ii. 10). In a true sense, the real object of the excommunication was "neither for the sake of him that did or suffered wrong" (vii. 12), but the preservation or rather the rehabilitation of the purity of the church (vii. 11, 1 Cor. v. 7), the deepening of the consciousness of its spiritual obligations. It cannot be said then that the allusions to the offender are altogether inconsistent with the idea that he is the incestuous person of 1 Cor. v, and this again would greatly heighten the probability that the letter written with tears was the first epistle to the Corinthians.

The complicated questions raised by the allusions to the "letter" are still more gravely complicated by allusions to his visits to Corinth. In spite of the slender doubt that attaches to the somewhat ambiguous phrase "this is the third time *I am ready* to come to you" (xii. 14) — it is reasonably certain that before he wrote the second epistle he had already been in Corinth twice, and is now contemplating a third visit (xiii. 1), which he

carried out (Acts xx. 2 f.),— indeed he writes this epistle on the way (ix. 2, Acts xx. 1). He says expressly — the language is capable of no other natural interpretation — that he had been present (in Corinth) *the second time* (xiii. 2). That visit,— the one contemplated, as some suppose, in 1 Cor. iv. 18–21,— had been a very painful one — (2 Cor. ii. 1): he had been completely humiliated by the unchastity and impenitence of many (xii. 21). Where are we to place this visit and has it any connection with the letter written in anguish and tears?

There is a large body of opinion in favor of the idea that the second visit falls between the first and second epistles. With more or less modification, the general situation is usually then reconstructed, as follows. After sending the first letter, Paul determines to visit Corinth personally, whether because of an unfavorable account which Timothy (1 Cor. iv. 17, xvi. 10) may have brought him (though it is not certain that Timothy actually reached Corinth, Acts xix. 22), or because he intended to prolong his stay in Ephesus a little beyond his original plan. On reaching Corinth, he finds the prevalent mood anything but friendly, the church seriously disturbed, his influence undermined and his authority challenged by his Judaizing opponents. This would then be the visit which he had made in pain, the occasion upon which his God had humiliated him. The air was rife with calumny and insult, as in any case we gather from x.–xiii., and some one, more daring or virulent than the rest, publicly insulted him (this would then be the man "who did the wrong"). In any case, for whatever reason — Paul's malady has been suggested as a reason (xii. 7, Gal. iv. 14) — his appearance was altogether ineffective, and went to justify the taunts of his adversaries (x. 10). He left in sorrow and indignation, and afterwards wrote the letter whose severity he was inclined to regret. Titus, apparently the most energetic and diplomatic of Paul's coadjutors, went to Corinth either with or soon after the letter, with the result that the attitude of the Corinthians towards Paul was changed from rebellion to penitence and apology. Titus returned with the good news, meeting Paul in Macedonia, whereupon Paul, his feverish anxiety now at rest, wrote his second epistle amid conflicting emotions of gratitude at the restoration of confidence between himself and the Corinthian church, and indignation at the unworthy attempts of his opponents to injure his reputation and ruin his influence.

On this view the letter would not be First Corinthians, but one intermediate between the first and second epistles. The proposal has been made to identify this letter with the last four chapters of the second epistle (x.–xiii.) which undoubtedly form a compact section by themselves, and which are written with an irony, an incisiveness, and a severity which answer not unaptly to his descriptions of the letter. But practically fatal to this view is the fact that there is in these chapters no allusion, as there

must have been in the letter, to the offender; and there is in reality no valid reason for separating chs. x.–xiii. from the rest of the epistle.

There can be no doubt that, on this scheme of events, the futile intermediate visit, followed by the severe but successful letter, presents a very plausible combination; but it cannot be said to be absolutely necessary. If the letter which was written in sorrow and productive of sorrow may fairly be identified with the first epistle — and Bernard is certainly within the truth when he says that "it has not been proved that the 'Painful Letter' of 2 Cor. ii. 4, vii. 8, cannot have been the First Epistle" — then one link in the chain is weak, if not broken. And, as there were certainly two visits, and no evidence but that of inference for an intermediate visit, the possibility must be admitted that both visits fell before the first epistle.

The second epistle was probably written a few months after the first, somewhere in the early winter of the same year (? 57 A.D.). We find Paul in Acts xx. 3 leaving Greece, after his third and last visit, for Jerusalem. As this was about Easter, and he had spent three months in Greece (Acts xx. 3, 6) we may conjecture that he arrived there from Ephesus about the end of the preceding year. As we have no reason to believe that his journey from Ephesus to Corinth by Macedonia (Acts xx. 1, 2) occupied any considerable length of time, we may fairly assume that Paul left Ephesus in the autumn — later therefore than he had originally planned, as he had intended to stay in Ephesus only till Pentecost (1 Cor. xvi. 8). This letter, which was written from Macedonia (2 Cor. ix. 2) would fall a little later. With this agrees the statement that the Corinthians had since last year begun to make preparations for the collection for the Judæan poor (ix. 2, viii. 10); it is clear that the matter had already been [illegible] their minds and that they had written to ask Paul's advice about the best manner of raising the money (1 Cor. xvi. 1).

The letter falls naturally into three parts: (a) chs. i.–vii., which, while embracing a variety of personal matters, deal in general with the glory of the new dispensation as contrasted with the old; (b) chs. viii.–ix. constitute a plea for a liberal collection for the Judæan poor; (c) chs. [illegible]–xiii. are a very spirited vindication of himself and assault upon his opponents. His disposition of the letter, as Heinrici points out, is very skilful. The passage dealing with the collection for the Judæan poor, placed as it is midway between the other two, on the one hand seals the claim to authority which Paul has made or implied in the first section, and prepares for the polemic against his Judaistic opponents in the third, besides suggesting incidentally, by his affectionate solicitude for the Judæan poor, that, whatever open charges or covert insinuations his opponents may make, there is no quarrel between himself and the leaders of the Jerusalem church.

The presence of the opponents, who occupy the foreground in the last

division of the epistle, is even in the first division not unfelt. It is they who deal with the word of God in the spirit of a dishonest tradesman (ii. 17), it is they who come to Corinth with letters of recommendation (iii. 1) and the contrast between the permanence of the new dispensation and the transience of the old (iii) is in one aspect an indirect polemic against them. Even after making every allowance for the sarcasm and the vehemence into which Paul's righteous indignation betrays him, his charges show that some of their methods were as odious as their gospel was false. It was another gospel, different from Paul's, a gospel with another spirit, that they preached (xi. 4); and with their different gospel went a different and lower moral standard. Indeed they have no standard beyond themselves, and so are guilty of ridiculous and immoderate boasting (x. 12). When Paul has done the pioneer work, they come upon the scene like evil spirits (xi. 15) at once appropriating and perverting the results of his labors (x. 16), but taking good care to break no new ground for the gospel on their own account. In xi. 13–15 the indictment takes a form of unusual severity; he calls them there "false apostles, crafty workers, transforming themselves into apostles of Christ. And no wonder; for even Satan transforms himself into an angel of light. It is nothing remarkable, then, if *his ministers* also fashion themselves as ministers of righteousness." Those "Hebrews, Israelites, of the seed of Abraham" (xi. 23) are ministers of Satan! Clearly it is a case of war to the knife.

Let us see now what they had said or done to provoke so vehement a retort from Paul. They roundly accuse him of determining his life and conduct by unspiritual motives, of "walking according to the flesh" (x. 2). They admitted that his letters were impressive (x. 10), but used this very circumstance as a foil to disparage him: impressive on paper, but ineffective face to face (x. 10), a hero at a distance, but a coward at close quarters (x. 1). His escape from Damascus over the wall was apparently used to make him ridiculous (xi. 31 f.). Yet, coward as he was, he liked to play the tyrant (i. 24). They taunted him with his lack of rhetorical skill of which Greeks made so much (xi. 6). He could be no apostle this, they argued, for he refused to accept support in return for his services (xi. 7). Did not this very refusal betray an uneasy consciousness that he was no apostle? Nay, worse: they were mean enough to insinuate that he knew how to compensate himself for any lack he might suffer through his self-denying policy; he was not above helping himself to the collection — if not directly, at any rate through his agents (xii. 16 f.). Ineffective, avaricious, cunning, a tyrant, a coward, a cheat — as such did his opponents choose to picture Paul; and when we see how venomous was their caricature, we can hardly be surprised at the indignant vehemence of his reply.

How very different is the real Paul! It is a dishonor to human nature that such a man as he should ever have been accused of crooked dealing. Every one feels that his words palpitate with sincerity: they are spoken as in the sight of God (ii. 17, xii. 19), and he expects them to appeal to the unsophisticated conscience (iv. 2, v. 11). If he modifies or reverses a plan which he has formed, there is, we may be sure, a deep and satisfactory reason for the change: however capable his conduct may be of misconstruction, however liable to the charge of vacillation, his life, like his Master's, is marked by an unswerving inner consistency. He is not a man who has Yes and No upon his lips or in his heart at the same time: he is a man of honor and decision (i. 15–19). And of courage, too, in spite of the mean insinuations of his opponents. In spite of his manifold sufferings and sorrows, he does not lose heart: his sense of the glory of the dispensation of which he is a minister, and of the yet brighter glory that awaits him, bears him up. He claims to be always of good courage (v. 6, 8), and the varied and terrible dangers that he had faced without flinching for the gospel's sake would more than justify the most extravagant claims — dangers on land, on rivers and on seas (xi. 25, 26). Only a man of almost superhuman devotion to the cause which he embraced would have voluntarily suffered for it hardships so numerous and terrible — hunger, thirst, cold, imprisonment, stripes, stoning, shipwreck (xi. 23 ff.) to say nothing of the continual exposure to misunderstanding, treachery, and the subtler, but not less cruel, forms of persecution (cf. vi. 4 ff.). He can truthfully describe his life as a continual companying with death (iv. 10 f.). In another aspect, it is a warfare: with the mighty weapons of the spirit he fearlessly faces those "high things," in which both Hellenism and Judaism alike abounded, that are exalted against the knowledge of God, and leads them captive (x. 4 f.).

In all this high enterprise, he was sustained by a profound sense of his mission as "an apostle of Christ Jesus through the will of God" (i. 1). His God-given "line" was to carry the gospel to the Gentiles, to Syria, to Greece, and beyond Greece (x. 16) to the farthest western confines of the world (Rom. xv. 24). He moves from place to place in his triumphant missionary career (ii. 14), conscious that he has been enabled by the grace of God to be a competent minister of Christ (iii. 5 f.), and he sees the success of his work with a deep and humble satisfaction. "You are our epistle," he says to the Corinthians, "known and read of all men" (iii. 2): he needs and asks for no higher recommendation than that. He is proud of his Corinthian converts, he trusts them, he has not hesitated to boast about them (vii. 4, 14, ix. 3) and he is overjoyed when, by their exhibition of true Christian feeling and conduct on a critical occasion, they have shown to the world that he but spoke the truth (vii. 4, 14).

He is a man of the intensest sympathy. He shares the weakness of the weak, and burns with indignant shame when a brother is caught in the snare of sin (xi. 29). He loves his converts (xi. 11), he will most gladly spend and be spent for their souls (xii. 15); and never was there a baser slander than when it was hinted that he had helped himself to money which they had collected for the poor (xii. 16 f.)—"it is not yours," he says, "but *you*, that I seek" (xii. 14). The wonderful delicacy of his mind comes out in the plea which he makes for a liberal collection for the poor of Judæa. Money is never once mentioned: The contribution he solicits is set in the bright light of Christian privilege (viii. ix.), its spiritual value is glorified as a subtle bond of union between distant churches (ix. 12–14), and Corinthian liberality is stimulated by being brought into comparison with the infinite condescension of Christ in exchanging for their sakes, the heavenly riches for the poverty of an earthly career (viii. 9).

He speaks to his friends out of the fulness of his warm, open heart (vi. 11): but where the occasion demands it, he is a master of irony. Disappointed at the ease with which the Corinthians have allowed themselves to be imposed upon by his opponents, he ironically bespeaks an indulgent hearing for himself as, like a fool, he recounts his claims; their patience with his opponents shows that they tolerate fools with pleasure, and well they may, as they are so wise themselves! (xi. 16–19). He is a brave man, he admits elsewhere, but he has not the courage to compare himself with his opponents; in boasting he knows well that he is no match for them (x. 12 f.). He sarcastically suggests that he was perhaps guilty of a sin in accepting no remuneration from the Corinthians for his services as an evangelist (xi. 7), and asks them to forgive him this wrong (xii. 13).

It is clear from expressions like these that the tension between Paul and the Corinthian church must in the recent past have been very great. Any resentment of his authority that may have been created by his peremptory order in the first epistle (ch. v.) regarding the incestuous man, would be deeply intensified by the Judaistic agitators, and this accounts for the large space devoted to them in the second epistle (x.–xiii). He has, as with the Galatians, to assert vigorously and unambiguously that apostolic authority, which had been conferred upon him by the Lord Himself, and whose ultimate object was the "edification," the up-building of the church (x. 8, xiii. 10). He had no alternative but to deal severely with his opponents, for the honor and the safety of the gospel were at stake. They were preaching another gospel (xi. 4) which was no gospel (cf. Gal. i. 6, 7); and the deep contrast between the two dispensations represented respectively by himself and them, is ever present to his mind, and stings him into an assault upon all who would wantonly rob Christianity of its freedom and its glory (iii.). He

speaks with plainness, with fearlessness, and with power, as a minister of the new covenant (iii. 6), and an ambassador on behalf of Christ (v. 20). The love of Christ constrains him (v. 14)—Christ who is the great incarnation and realization of the promises of God (i. 20), Christ who, though He was rich, yet for our sakes became poor (viii. 9), Christ, the sinless One (v. 21) who died for all (v. 14), Christ, in whom the old things are passed away, and behold! they become new (v. 17), Christ the Emancipator, the Redeemer, the Transformer, the glorious Lord (iii. 18). It is this sublime conception of Christ that explains at once the earnestness of Paul's propaganda, his solicitude for the churches that were threatened by the insidious sophistries of the Judaistic agitators, and his uncompromising assault upon them.

The contrast must have been very remarkable between the physical weakness and the spiritual power of Paul. The precious treasure, as he said, was contained in an earthen vessel (iv. 7). Beaten and bruised as he had been by land and on the sea, worn down by his ceaseless anxiety for the churches he had founded (xi. 28), suffering from an incurable infirmity which impeded the progress of his work (xii. 7 ff.), he literally was dying daily, and often may even have looked, as has been suggested, like a dying man. Yet what a superb impression the epistle leaves upon us of spiritual power. He can accept with joy the refusal of an answer to one of the most deeply earnest prayers of his life, because his unremoved infirmity will give the more abundant scope to the operation of the grace of Christ within him (xii. 8–10). He enjoys unique spiritual experiences, in which the other world is as close and real to him as this, and the songs of Paradise are as vivid as the thorn that torments his flesh (xii. 1 ff.); but he is fully conscious of the special temptations to pride that accompany special gifts and experiences, and he has the grace to interpret his infirmity as a gift of God, sent to prevent him from being "exalted over-much" (xii. 7). He feels that though the outward man is decaying, the inward man is being renewed day by day (iv. 16), and he learns to face the prospect of his own death with quietness and confidence. Only a few months before he appears to have expected the coming of Christ during his own lifetime (1 Cor. xv. 51, cf. 1 Thes. iv. 17); but the terrible experience at Ephesus which had intervened (2 Cor. i. 8), and possibly others, had convinced him of the high possibility of his own death before that coming. The keen disappointment which this conviction must at first have given him gradually melted before the thought that death would but usher him into the nearer presence of his Lord. In face of death, then, as of danger, he is always of good courage (v. 6, 8). He sees beyond the light affliction to the eternal weight of glory (iv. 17).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

CHAPTER I

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

Introduction (vv. 1, 2)

1, 2. Paul, an apostle of Christ Jesus, The assertion of his apostleship, though customary in the introduction (cf. 1 Cor. i. 1), was rendered peculiarly necessary by the disrespectful criticism of the Cor. (x. 10 f.) **through the will of God, and Timothy the brother,** for whose reception by the Corinthians Paul had entertained reasonable fears (1 Cor. xvi. 10); this association of Timothy with himself has the incidental effect of honoring Timothy in the eyes of the Corinthians. **Unto the church of God which exists at Corinth** (1 Cor. i. 2), **together with all the saints that are in the whole of Achaea:** whether by *Achaia* Greece is meant (cf. 1 Cor. xvi. 15) or merely the district in the neighborhood of Corinth, the contents of the letter show that it is chiefly intended for the Corinthians. **Grace to you and peace from God our Father and the Lord Jesus Christ** (cf. 1 Cor. i. 1, 3).

Paul's Thanksgiving for the Divine Comfort in Distress (vv. 3-11)

3-5. The letter opens with the customary thanksgiving—this time, however, not for the condition and progress of his converts (1 Cor. i. 4 ff.), which furnished little ground for gratitude, but for blessing bestowed upon himself. **Blessed is** (or *be*) **the God and Father of our Lord Jesus Christ** (cf. Eph. i. 3), **the Father of compassions and God of all comfort.** This emotional beginning rises out of recent experiences of danger and sorrow which had given Paul a vivid revelation of God as a *compassionate* Father (Father of *repeated* compassions: pl.) and *Comforter*, one **who** continually (pres. ptc.) **comforts us** (himself and Timothy; or perhaps here only himself) **in all our affliction** (not general, but definite, τῇ). But, as every spiritual experience that comes to Paul is for the benefit of the churches, this divine consolation is given **that WE may be able to comfort those that are in any affliction through the comfort with which we on our part are comforted by God:** the true comforter is he whose own sorrow has been divinely comforted. **For, as the sufferings of Christ abound unto us,** seeing that the Christian is united to his Lord, and must share his experience of sorrow (Mat. x. 24 f. John xv. 20, Col. i. 24), **so through Christ our comfort also abounds:** it is *through* Christ, mediated by Him to those in union with Him. The true Christian shares alike in the suffering and the consolation—in the one as surely as the other.

6, 7. Now if we are afflicted, it is for your comfort and salvation—my experience enables me to comfort you (ver. 4), and this makes for your salvation; **and if we are comforted, it is for your com-**

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

---

fort, which shows itself effective (and not pass) **in the endurance of the same sufferings as we also suffer.** Whatever the nature of the Corinthian sufferings may have been, they were, in a sense, the same as Paul's, as they were *sufferings of Christ*, which came to them through their union with Him. The sense of the divine consolation enables sufferers to *endure*. **And our hope for you is steadfast, knowing,** as we do, **that, as ye are partakers of the sufferings, so also** are ye **of the comfort.** In both experiences, there is a real communion of the saints. The received text on which the translation of A. V. in ver. 6 rests has no manuscript authority but rests on a conjecture of Erasmus. Some MSS. place the words "which shows itself effective, etc.: and our hope for you is steadfast," after the *comfort* (or *salvation*) in the first clause: others after the *comfort* in the second clause. R. V. (so Westcott and Hort), which follows the second alternative, seems preferable.

The Distress and the Deliverance (i. 8–11)

8, 9. The general reference to his sufferings Paul now makes more specific, though not so specific as we could have wished. He is anxious that the Corinthians should adequately realize how great his peril had been. **For we would not have you ignorant, brethren, concerning our affliction which befel in Asia.** Unhappily we have no means of knowing what this was – whether, as some suppose, a dangerous illness (but could that have been classed as one of the "sufferings of Christ," ver. 5?), or a shipwreck (cf. xi. 25), or some incident in the riot at Ephesus (Acts xix). The narrative in Acts does not assert that Paul's life was in danger, but it is certain that he was the object of malignant opposition and even persecution (1 Cor. xv. 32, xvi. 9), and it has been suggested with some probability that a plot had been formed against his life. In any case the situation into which he had been brought must have been very desperate to have been described in such words as **that we** (though elsewhere he claims to be able to do *all* things in Christ (Phil. iv. 13)) **were** yet **weighed down exceedingly beyond** (our) **power, with the result that we,** whose motto was "Never despair" (ix. 8), etc.) **despaired of life: nay, we ourselves have had the sentence of death within ourselves** (we were as good as condemned to death). But man's extremity is God's opportunity: the divine object of this grim discipline was to drive Paul back upon a sense of his own impotence and the divine omnipotence: **it was that we might have no confidence in ourselves, but** only **in** the omnipotent **God who raises the dead,** and so can perform the lesser wonder of delivering him from *so deadly* a peril. The terrible experience had been a great spiritual gain (cf. xii. 7–10).

10, 11. This miraculous interposition of God in his behalf was the symbol of a mighty love which would further shield him from all future danger, being the love of a God **who delivered us out of** the jaws of (*ἐκ*) **so great a death, and will** (in the future) **deliver** (or *is delivering*, according to some MSS.: others omit the words altogether: before the following clause they seem somewhat superfluous), **towards whom we have set our hope** (pf.) (**that**) **He will also still deliver us.** Especially probable is this deliverance, as Paul is supported by Corinthian prayers — **you also helping together on our behalf by** your **supplication, that, from many persons, thanks may be offered through many, on our behalf, for the** divine **favor** of deliverance **shown to us.** This translation is undoubtedly somewhat tautological: but the order of the Greek words hardly supports the translation either of A. V. or A. R. V. "the gift bestowed upon us by means of many (persons)," *i.e.* by means of their prayers: though this gives correctly enough the general sense, that the Corinthians pray for and will rejoice over the deliverance of Paul.

PAUL'S DEFENSE AGAINST CORINTHIAN CHARGES

(i. 12 ii. 17).

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

His General Sincerity (i. 12-14).

The intensely personal tone of the introductory verses of the Epistle is here heightened by the fact that certain insinuations and accusations on the part of the Corinthians have thrown Paul upon his defense. He had been accused of a time-serving insincerity in his correspondence and vacillation in his conduct, and he repudiates the charge with dignity and much feeling.

12. The γάρ connects this paragraph closely with the last: he still looks to the Corinthians for the support of their prayers, *for* all his life has upon it the stamp of transparent sincerity. **For our boasting is this, the testimony of our conscience** — a conscience rendered specially sensitive by his relation to Christ (ver. 10) — **that in holiness** (the rare ἁγιότητι is more probable than ἁπλότητι, *simplicity*, singleness) **and sincerity before God** (lit. *of God*, either imparted by God as a gift of His grace, cf. next clause; or such as can stand in the presence of God) (**and**) **not in** an atmosphere of **worldly** (lit. *fleshly*) **wisdom, but in the grace of God,** the atmosphere in which Paul habitually lived, **did we behave ourselves in the world** with which his missionary activities had so extensively acquainted him, **but more especially in my relations to you** — because through his long stay in Corinth, the Corinthians had larger opportunities of witnessing his sincerity.

13, 14. For we write nothing else to you but what ye read or even acknowledge in my letters to you there are no studied ambiguities, the surface meaning is the true meaning. The word-play, common in Paul (cf. 1 Cor. xi. 31, 32, κρίνω, διακρίνω, κατακρίνω) upon ἀναγινώσκω and ἐπιγινώσκω, can hardly be reproduced in English. **And I hope that ye will acknowledge to the end,** *i.e.* to the great day of Christ's appearing, **as** in point of fact **you** have **acknowledged us in part — that we are your boast, and** (he delicately adds) **you ours, in the day of our Lord Jesus,** the great day when He appears, and the truth about human character and motive will be finally and clearly revealed. Only a good *conscience* could contemplate so fearlessly the judgments of such a *day* (cf. 1 Cor. iii. 13). *Some* (ἀπὸ μέρους) of the Corinthians already acknowledge Paul's sincerity. They are proud of him, and he is proud of them (cf. vii. 14, ix. 2) — a tactful and generous acknowledgment, which shows how real was the communion between Paul and his converts. A. V. and A. R. V. punctuate differently, but the general sense is the same.

Paul's Sincerity in Abandoning His Original Plan (i. 15-22).

15, 16. After affirming the general sincerity of his life (ἀνεστράφημεν, ver. 12), Paul proceeds to establish his particular sincerity in changing his original plan to go direct from Ephesus to Corinth. He begins with fine irony: all his plans depend upon the assumption that they [illegible] *confidence* in his sincerity. **And in this confidence my** original **intention was to come to you** direct **before** going to Macedonia: instead of this, he had gone first to Macedonia (1 Cor. xvi. 5), and would thus see Corinth only *once*, on his way south, whereas had he gone first to Corinth, he would have paid them a *double* visit, at this time on his way *to* as well as *from* Macedonia. This was his intention — **in order that ye might have a second** experience of the divine **favor** (χάριν, rather than χαράν, *joy*) which

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Paul's visits always signified to the churches. **And** after first visiting Corinth, his plan was **by you to pass through into Macedonia, and again** on my way back **from Macedonia to come to you, and to be sent on my way by you to Judæa** (1 Cor. xvi. 3, 4).

17, 18. Paul's failure to carry out this plan led to all sorts of misconstruction, which throws a lurid light on the suspicious mood of the Corinthians. He must, they argued, be a fickle man, guided in his plans by personal and worldly considerations. Paul repudiates the charge with solemn vehemence. **In this intention of mine, then, surely I was not guilty of levity, was I?** (ἄρα ἐλαφρίᾳ ἐχρησάμην). They had insinuated that this change of plan was only part of a general temporizing policy (πρὸς τὸ βουλεύεσθαι). **Or are my plans dictated by worldly** (κατὰ σάρκα, opposed to spiritual) **considerations, that there may be in** (παρ' ἐμοί) **my mind the** (τὸ) **"Yes, yes" and the "No, no"** of which you accuse me? Paul, generously assuming that he had an honorable reason for his change of plan, they accused him of being a Yes and No man, saying *yes* to day and *no* to morrow, according as it suited his *carnal* convenience. Paul is indignant at their unworthy suspicion, and solemnly repudiates the charge on oath. **But, as God is faithful, our speech to you is not Yes and No.** (The sentence has apparently the force of an oath, though the literal meaning is, "*God is faithful* in that our speech to you is not yes and no"). In Paul's words, there is no clever trimming, no indecision, compromise, or inconsistency; they are yes *or* no, not yes *and* no.

19, 20. And the thought of the sincerity of his words in general leads him to the thought of the greatest of his words—his words as a preacher of Christ—and the inalienable obligation to complete sincerity which so exalted a theme involves. **For the Son of God** (γάρ is put last; τοῦ Θεοῦ may appear in the emphatic place; the obligation to sincerity is *divine*), even **Jesus Christ, who was preached among you through us,** i.e. **through me** (and **through Silvanus** (Silas, Acts xv. 22) **and Timothy** (Timothy, who had preached with Paul at Corinth (Acts xvii. 5) and whose testimony [illegible] weight with Paul), **was not Yes and No** (no vacillation or compromise in Jesus Christ), **but in Him is Yes** (in Him). Here the thought changes its complexion slightly. Paul thinks of Christ not as the great embodiment of an uncompromising "yes and no" principle, but as the great *affirmation*, the permanent and everlasting Yes, a daring and splendid thought. [illegible] Christ is the complete and eternal satisfaction of (Old Testament) aspiration, the fulfilment of (O. T.) promise and prophecy. **For of all the promises of God** (τὰς ἐπαγγελίας τοῦ Θεοῦ, [illegible] the Yes, [illegible] **is in Him:** (all that God promised to do is fulfilled in Him). **wherefore also through Him** (δι' αὐτοῦ, *Him*, as A. V. following some MSS.) **is the** responsive **Amen** (1 Cor. xiv. 16), on the part of the church, **to the glory of God, through us** (διὰ ἡμῶν). Christ, the great Affirmation, is gratefully and believingly appropriated by the church in the *Amen*, in this response to God's appropriation of Christ, *God is glorified*, and on its human side, this wonderful result is mediated *by us* through the preaching of the gospel ministry.

21, 22. But, as in 1 Cor. [illegible] 28, the apostle passes, [illegible] or beyond Christ, to God. His *steadfastness*, never [illegible] speech, and his [illegible] **Now He that** evermore (present participle) **stablisheth us with you** [illegible] mutual of his spiritual kinship [illegible] Corinthians [illegible] **into** steadfast [illegible] Christ [illegible] **anointed us** (lit. [illegible] to our [illegible]), **is so sealed us** [illegible] tism, thus imprinting [illegible] **and gave,** [illegible] (Acts ii. 38, x. 38) **the**

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2.

1 BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and an

pledge which consists **of the spirit, in our hearts,** the first instalment, as it were, of the glorious inheritance which will be ours in the world to come.

The turn which the argument takes in this paragraph gives us a glimpse of the heights upon which Paul was habitually living. He is repelling a charge of insincerity; and he repels it by showing how impossible it is in one whose life was a convinced and unswerving service of Him who was the Truth itself. The minister of *Christ* surely cannot be insincere! And for a moment he loses sight of himself and his pain at the Corinthian suspicions in the contemplation of Christ as the everlasting Yea, the eternal affirmation and incarnation of all that pure hearts have hoped for, of all that God, by poets and prophets, has promised to do. He stands for all time as the finished realization of the divine purpose, as dreamt by or revealed to man: and God's glory is complete, when grateful humanity respond to Him with their loud Amen.

Paul's Reason for Abandoning His Original Plan (i. 23–ii. 4).

23, 24. Paul has rebutted the charge of insincerity or fickleness, nevertheless the fact remains that he had changed his plan. Leaving the larger thoughts into which his argument had led him, he now gives the specific reason for the change — it was essentially his affection for them. **But I for my part** (ἐγώ), whatever misconstructions you put upon my conduct, **call God over my soul to witness** - to take my life if I lie — **that** it was with the object of **sparing you,** that **I forbore to come to Corinth.** Under the deplorable circumstances, of which 1 Cor. gives us several glimpses, if he had come at the time determined by the original plan, it would have been with a rod (1 Cor. iv. 21), his visit would have given pain both to himself and them: to *spare* them, and give them time for amendment, he visits them later, on his way south from Macedonia. No sooner has Paul said this than he perceives that the touchy Corinthians may resent his explanation, as if it assumed that he claimed authority over their faith; and he instantly guards against misunderstanding — for in the region of faith there must be independence. I do **not** mean **that we are masters of your faith,** I am no tyrant — **far from it, our task is to help in furthering your joy** (this is parenthetical) — **for it is by faith that you stand.** A less appropriate rendering is "for in point of faith, you stand," *i.e.* your position is unobjectionable.

ii. 1, 2. These verses furnish still more detail. **For I made up my own mind on this** point, **not again to come to you with** (lit. *in*) **sorrow,** either suffering or inflicting it. The order of the Greek words *again in sorrow* raises the presumption that a painful visit had already been paid. As his first visit to Corinth (Acts xviii.) could not be so described, it is difficult to find a place for this other implied visit. It was not necessarily in the interval between the first and second epistles, and it is therefore open to suppose that it fell before the first epistle (see Introduction). If, however, the order of the Greek words be not pressed, they might be rendered: "I determined not again to come to you — in sorrow": *i.e.* he did not wish his *second* visit to be in sorrow. Two previous visits, however, seem to be implied by xii. 14, xiii. 1. In our ignorance of the situation, it is impossible to be dogmatic. The idea of *sorrow* is carried into ver. 2. **For if I** (ἐγώ) **make you** (*I* and *you* both emphatic) **sorry, then who is there to gladden** (lit. *that gladdens*) **me?** I have nobody **but those whom I must make sorry** (lit. *but him who is made sorry from me*) — probably a general, rather than a particular (1 Cor. v.) reference. Paul's visit at this time can only cause pain.

3, 4. And I wrote this very thing, in

guish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

---

order that, when I came, I should not have sorrow from those who ought to cause me joy, confident as I am in you all that my joy is the joy of you all — another fine acknowledgment of his intimate spiritual union with the Corinthians (cf. i. 21), with *all* of them, and not any one party. **For out of much affliction and anguish of heart I wrote to you through many tears** — Paul was a man of rich emotional nature (Acts xx. 19) — **not that ye might be made sorry, but that ye might know THE LOVE** (ἀγάπην in emphatic position) **which I have most abundantly towards you.** What was "this very thing" which Paul wrote in the *anguish* of a *loving* heart with streaming *tears?* Some suppose the reference is to a letter which has not been preserved: possibly, however, the allusion is simply to 1 Cor. in whole, or in part. The *particular* reference in ver. 3 may be to his change of plan, announced in 1 Cor. xvi. 5: others, with more probability, suppose, to the passage dealing with the immoral person (1 Cor. v.), which may well have been written with tears. But the letter as a whole, with its rebukes of Corinthian conceit, faction, lovelessness, scepticism (xv.), etc., answers at least tolerably well to the description in ver. 4. (See Introduction.)

The Restoration of the Offender (ii. 5-11)

5, 6. The *sorrow* of ii. 1-4 reappears in this paragraph, but this time in more particular shape, though with much delicacy Paul refrains from definitely naming (τις, ὁ τοιοῦτος) the offender who had caused it. So general indeed is his allusion that it is disputed whether he was some one who had offered a personal insult to Paul (cf. ver. 9), or the incestuous person of 1 Cor. v.: the latter seems, on the whole, more probable, but the point is very uncertain (see Introduction). **But if any one has caused sorrow, it is not to me** as an individual **that he has caused it, but in part — not to be too hard** upon **him — to you all.** If Paul had described the sorrow as prostrating the whole church, the offender might have been "swallowed up by excess of sorrow"; so, *in part* (upon him) *too heavily*, he qualifies his statement by *in part*. In point of fact, there appears to have been in this matter a minority opposed to Paul, perhaps mistaken champions of Christian "liberty," who felt little or none of the general sorrow. **Sufficient** (a legal term, cf. Mark xv. 15, Acts xvii. 9) **to such a one** (cf. 1 Cor. v. 5) **is this penalty** of excommunication (1 Cor. v. 13) **inflicted by the majority** — clearly some were opposed to it — **so that you (should)** no longer persist in abandoning him to his fate, but **on the contrary, forgive and comfort (him), lest perchance such a one** (ὁ τοιοῦτος with pathetic effect at the end) **be swallowed up** (as completely as Death is swallowed up by the victory of Christ, 1 Cor. xv. 54) **by increasing sorrow** not "overmuch" (A. V., A. R. V.) but "abounding more and more," till at last it brought him to despair. There was nothing vindictive, or even purely punitive, about the excommunication: it had in view the good not only of the church, but of the offender himself (cf. 1 Cor. v. 5). It was to bring him to his right mind, to a true appreciation of the holiness he had violated. The excess of his grief at the attitude of the church speaks eloquently both for him and for it, the Christian conscience of Corinth was more sensitive than many passages (cf. 1 Cor.) would lead us to suppose.

8, 9. Paul is anxious to have the erring penitent reinstated. When the church disciplines her offenders, it must be with sorrow and with hope, the hope of their ultimate restoration. **Wherefore I entreat you to ratify** practically, and perhaps even by a formal decree, **your love towards him** — they are to show for him the *love* which Paul shows for them (ἀγάπη, ver. 4): **for this was the object of my letter** (apparently 1 Cor. v.), **to ascertain the proof of you, whether in all respects you are obedient.** Considering the energy with which Paul deprecates the thought that he tyrannizes over the church (i. 24),

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

---

it is just possible that *obedience* here is not that due to him, but to Christ.

10, 11. But to whom you forgive anything, I forgive **also.** These words apply to the specific situation; they are hardly here the statement of a general principle. Paul was one with the church in her sorrow, and he would be one with her in her forgiveness of the sinner. He almost speaks here as if he but followed the church's lead. Though he speaks with apostolic authority, he recognizes and even encourages the authority of the church, *entreating* them to re-state the erring brother. **For what I on my part** (ἐγώ) **have forgiven** (his forgiveness is a settled fact: *perf.*), **if** indeed **I have forgiven anything** — he makes light of his forgiveness, it is not the principal thing — it is **for your sakes** that (**I have forgiven it**) (*i.e.* for the sake of the unity and welfare of the church). Nor is the forgiveness due to a gust of sentimental compassion: it is a complete and solemn restoration made **in the presence of Christ** and witnessed by Him. This seems distinctly preferable to A. V., and A. R. V. (marg.) "in the *person* of Christ," *i.e.* as His delegate. The ultimate reason for the forgiveness is **that no advantage be gained over us by Satan** (cf. 1 Cor. v. 5), as would be gained if the sinner's excessive grief drove him to despair: that would be the church's loss and the Adversary's *gain*. **For of HIS devices,** to ruin souls and rob the church, **we are not ignorant.** (There is a word-play here hard to reproduce, "of his *knowing* devices we are not *unknowing*"). Christians, who have "the mind of Christ" (1 Cor. ii. 16) have a keen eye for the wiles of the adversary of Christ.

Paul's Thanksgiving at the Good News From Corinth (ii. 12–17).

12, 13. After the digression on the sorrow occasioned by the sinner, Paul resumes the story of his plans to visit Corinth (i. 23 f.). **Now when I came to Troas** on my way to Corinth via Macedonia, **for the** preaching of the **gospel of Christ, and a door** (cf. 1 Cor. xvi. 9), an opportunity for preaching, **was open to me in the Lord,** the sphere of all Paul's activity — a door through which he would otherwise gladly have entered — **I had no rest for my spirit because I did not find Titus my brother.** He expects Titus with news from Corinth: **but,** so excited is he by the failure of Titus to appear that, great missionary and preacher as he is, he has to abandon an excellent opportunity for preaching at Troas, and pushes on in the hope of meeting Titus: a fine testimony to his solicitude for the Corinthians: **I bade them good-bye, and went out** of Asia **into** Europe, **Macedonia.**

14. Now to God be thanks. Nothing could be more abrupt or startling than this joyful cry which breaks, unmediated and unexplained, into a narrative of travel — the more startling as it immediately follows a confession of anxiety and unrest. As Paul writes, the whole scene flashes again upon him, and his soul kindles with the memory of it — of how, with beating heart, he had longed for a sight of Titus; how finally he had come with the best of good news from Corinth, news which comforted, reassured and rejoiced him. The story is told in vii. 5 f.: but at the moment Paul is not thinking so much of the meeting itself, and the news Titus brought, as of the overwhelming evidence it furnished of the irresistible power of the gospel, and of his own success, under God, as its minister. Hence *thanks be to God* **who always and everywhere** (*in every place* comes at the end of the *second* participial clause: but the effect of its emphatic position is perhaps best rendered as above) **leads us in triumph in Christ.** The meaning of θριαμβεύω is, in this context, a little difficult to fix. On the analogy of μαθητεύω, "to make a disciple" (Mat. xxviii. 19), it might mean "to cause to triumph"; and this fits in admirably with the sense. Paul is restless and anxious,

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

yet now (as the sequel shows) and ever, the victory is his. This is the view taken by A. V. "Thanks be unto God which always *causeth us to triumph*." The seeming defeat is transformed into a victory. The word θριαμβεύω, however, happens also to occur in Col. ii. 15, where its meaning is, beyond dispute, to "triumph over." In a doubtful passage, the proved meaning of a word ought always to be given a fair trial: is this meaning, then, possible here? "Thanks be unto God, who *triumphs over us*, or *leads us in triumph*," as a Roman general his captives. The first impression is that this thought at this point, is somewhat irrelevant; this would draw attention to Paul as the cap[illegible], whereas is he not thinking of him[illegible] victor — of *his own* triumph, amid [illegible] defeat? True: but nothing is com[illegible] in Paul than unexpected turns o[illegible]ght (cf. i. 17-19), and, retaining t[illegible]oved meaning of the verb, a subtle, but altogether relevant thought emerges. He is, humanly speaking, the victor; but the real Victor is the power by which he is driven, the God by whom He is inspired (ὡς ἐκ Θεοῦ, ver. 17). Paul, the evangelist, like Amos the prophet (Amos iii. 8), is swept along by this irresistible power; it is no more he that speaks, but the spirit that speaks in him. His victory is God's victory: he conquers men because God has conquered him. As the triumphal procession of the gospel moves about the world, Paul moves with it as the prisoner of God. That is the wonderful setting which Paul gives to his missionary journeys; and such a striking and original turn of thought is altogether worthy of Him. He moves as a missionary, often lonely, misunderstood, persecuted, from place to place; he seems often to meet with disappointment and defeat. But in him the gospel is marching on to ever fresh conquests: he has the eyes to see it as a triumphal procession, with the invisible God as the conquering general, and himself as a glad captive. But this captive shares the General's triumph, he *triumphs* indeed in Him. This meaning has much the same issue as the other, but it is far more characteristic of the daring mind of Paul. God leads Paul in triumph **in Christ** — the triumph of God is effected through Christ; outside of Him there is no divine triumph, but only *in* Him.

The metaphor of the triumphal procession is probably maintained in the second clause, though it seems to change. *He leads us in triumph* **and manifests the savor of His knowledge through us** (in every place). These words sound foreign to our ears, but they conveyed a brilliant and suggestive picture to the readers of Paul. The reference appears to be to the clouds of incense which rose from a multitude of altars as the triumphal procession moved on its way. The gospel procession has also its incense: wherever it goes, the air is redolent with *the knowledge of Him*, whether by Him we are to understand Christ (cf. ver. 15) or God — two possibilities which blend in the idea that the knowledge of God comes through Christ. This savor is manifested *through us* and *wherever we go*, the presence of Paul and of Christians as devoted as he, is the simplest thing in the world to detect. They bear about with them an atmosphere; everywhere they go, the air is fragrant with Christ; and when we are near them, we fear sure that the gospel procession is moving on, that the Power which is victorious in them is advancing to fresh victories through them.

15, 16. There is here a gentle, but almost imperceptible transition of thought. In ver. 14 the *knowledge* was the savor: here it is the apostle himself, and those who, like him, preach the word in sincerity (ver. 17). The neutral word *savor* (ὀσμή) here becomes *sweet savor* (εὐωδία), which again is naturally replaced (before *death*, ver. 16) by the neutral word. **For** in the eyes of God, **to God, we are a sweet savor of Christ;** that is, they are redolent of Christ, and God is well pleased with them. God, but not all men — only some; there are some whom it repels. This fragrant influence operates *among*, or **in them that are being saved and in them that are perishing** (for the contrast, cf. 1 Cor. i. 18). In both cases the apostolic preacher is a *sweet* savor *to God*. Men decide their inner quality and therefore their *destiny*, by their attitude to the gospel and to the men from whose life streams the fragrance of Christ: **to the one** it is **a savor of life unto life, to the other a savor of death unto death.** These phrases again sound remote to us; and to complicate the case, the text is uncertain, some

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ

MSS. reading the simple genitive (savor *of* life, *of* death), others adding ἐκ (savor *from* life). If the preposition ἐκ be taken at its full value, it is hard to explain. One can see how for the two great groups of men (μέν . . . δέ) the savor *issues in* (εἰς) life and death, has these for its goal; one can also see how the savor might be said to *originate in* (ἐκ) life, but how could it also originate in death? Unless these be general phrases for *altogether vital, and altogether deadly*, it seems better to read the simple genitive, "a savor *of* life unto life," *i.e.* whose element is life and whose issue is life, as opposed to the savor with death for its element and death for its end. The phrase suggests the fearful contrast between the destinies of men, according as they accept or reject gospel. Despite its "fragrance" and beauty, it does not absolutely compel: it can be resisted, though the end of resistance is death.

17. And for these things, asks Paul—for a ministry with responsibilities and issues so awful, nothing less than life and death—**who is sufficient?** *He* are, is the implied answer—though not indeed of ourselves, our sufficiency is from God (iii. 5). **For** we do all our evangelic work in *sincerity*, and as *in the presence of God* Himself: **we are not as the many** (οἱ πολλοί: some MSS. read οἱ λοιποί, *the rest*) **who adulterate the word of God** for their own profit, as a tavern-keeper adulterates his wine, **but as out of** a heart of transparent **sincerity, yes, as** under prompting **from God** and **in the presence of God we speak in Christ,** *i.e.* in fellowship with Him: our speech moves within the sphere determined by our relation to Him. καπηλεύω is to act like a small shop-keeper, to sell retail, then to make a profit by adulterating one's wares. In this word he appears to be glancing at his Judaistic opponents, judging by the discussion of the Mosaic dispensation which immediately follows (iii.).

This sentence furnishes a suggestive description of the ideal preacher. The only man who is *sufficient* for the ministry of Jesus Christ is one who refuses to *dilute* the gospel he proclaims, but who proclaims it in its entirety with candor and *sincerity*. Behind him is God, and it is in His *inspiration* (ἐκ) that he speaks. He carries about with him a high and purifying sense of responsibility, for he never allows himself to forget that his work is being witnessed by the unseen God, that it is done *in His presence*, and Christ is the atmosphere, as he is the theme, of all his proclamation.

There are few things more wonderful in Paul than the mighty emotion by which his soul was swept as he contemplated certain simple facts. He meets Titus and hears from him good news of Corinth; and, without even waiting to tell us that he met him, he bursts into a hymn of jubilation. This was because he saw through the fact to the God whose triumph in the world it illustrated. Paul had all the old Hebrew genius for detecting the spiritual significance of historic fact. He can read his experience, and he rejoices with joy unspeakable, because he finds God there. To his enlightened eye, his checkered missionary career is in reality an unbroken triumph of God, always and everywhere.

The preacher or the missionary, whose heart was sustained by the vision that Paul saw, could go on, amid weakness and disappointment, from strength to strength, hoping and daring the bravest things. Paul's own travels from point to point throughout the world, preaching here, founding a church there, he interpreted as the triumphal procession of the gospel and of the God whose captive he was. Here and there men were won for Jesus, a church of God existed even in immoral Corinth (1 Cor. i. 2, 2 Cor. i. 1), and that church, by the news Titus brought, had clearly caught something of the spirit of Jesus, and was growing into His likeness. In all this Paul read the triumph of the gospel, of Christ, of God; and, in his splendid paradox, he, their captive, shared their victory.

Suggestive, too, is his comparison of the influence exerted by the servants of Christ to a savor. It is true of all His servants no less than of the preacher. Wherever they are, there should be fragrance—pervasive, undeniable, irresistible. A Christian without this redolence is as impossible as incense whose presence is unfelt by those who come near it. It penetrates the atmosphere and compels attention: so must it be with those who are in Christ. United with Him, and secure in Him, they must also be redolent of Him—so plainly and unmistakably that their presence is, as it

were, a perpetual challenge to their environment, repelling some, attracting others. They constitute a living standard, which compels men involuntarily to expose the inner quality of their life. It is the manner of their attitude and response to that "sweet savor of Christ" which streams from His servants, that determines whether men are "among those that are being saved" or "among those that are perishing."

THE GLORY OF THE APOSTOLIC OFFICE (iii. 1-vi. 10).

CHAPTER 3.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

The Corinthians are Paul's Living Letter of Recommendation (iii. 1-3).

The tone of triumphant confidence with which the apostle had closed the last paragraph (ii. 14-17), reminds him of the challenge which it is sure to call forth from his opponents, who have a keen scent for anything that looks like self-commendation on the part of the apostle; and this leads him to launch into his great defense of the glory of the apostolic office. As "an apostle of Christ Jesus" (i. 1), he is the minister of a *new* dispensation, whose intrinsic glory is greatly heightened by comparison with the old Mosaic dispensation. The glory of the one is swallowed up in the exceeding glory of the other, and Paul writes with the insight of one who understood both dispensations thoroughly — for he had been a faithful and zealous servant of both — and with the enthusiasm of one who had found peace, joy, and finality in the new spiritual order created by Jesus Christ. The peculiar point of the comparison depends on the circumstance that the opponents he is here combating, belong to the Jewish party (cf. xi. 22).

1. **Are we beginning** — in the preceding verse (ii. 17) he had laid himself open to this charge, and he continues in ver. 6, where he declares that he is a competent minister of the new covenant — **again to commend ourselves?** — apparently a favorite charge against the apostle, to which some expressions in 1 Cor (cf ix. 15, xiv 18, xv 10) lent a colorable excuse, hence *again*. But his opponents had altogether misunderstood the tone of these references; no one knew better than Paul that "not he that commendeth himself is approved, but he whom the Lord commendeth." He does not need to commend himself, for he has the approval of the Lord: it is "writ large" in the success of his ministry at Corinth. For the same reason he needs no commendation from them: the very existence of the Corinthian church, which owes its origin to him, was commendation enough (cf. 1 Cor. ix. 2). **Or do we need, as some** do — a glance probably at his opponents (ii. 17) — **letters of recommendation to you?** Surely not: *they* have good reason to know him well; but for him, would there have been a Corinthian church at all? If to others he was not an apostle, at any rate he was to them; they were the seal of his apostleship (1 Cor. ix. 2). Letters of recommendation were frequently given Christians to the church of the district to which they were going: such a letter was given Apollos when he left Ephesus for Corinth (Acts xviii. 27). Paul's opponents had probably brought such letters from the Jerusalem church. **Or** *do we need letters of recommendation* **from you?** As little as he needed letters of recommendation *to* them, did he need such letters *from* them to others. The credentials which he could everywhere present with confidence were the Corinthians themselves and his well-known success among them.

2, 3. **YE are our letter** of commendation, a more convincing testimonial than any written with ink on paper: when I am asked for my credentials, I point to you, *living* epistles. This testimonial is open for the inspection of all the world, *known and read by all men*, but it is also **written in our hearts.** The figure suggested by the "letter" is not worked out with strict consistency: at one time it is written upon Paul's heart, at another by Christ (ver. 3) upon the hearts of the Corinthians themselves (ver. 3). But the meaning is perfectly clear. Paul bears about with him, graven upon his heart, the memory of his fruitful ministry at Corinth — a ministry which was at once a consolation to himself, and a testimony to the world; for the Corinthian converts were an epistle, **known and read** (γινωσκομένη καὶ ἀναγινωσκομένη); for a similar word-play, cf. i. 13) **by all men** — the founding and the progress of the church in immoral Corinth would be a matter of wide, almost *universal* interest. The testimony borne by the

4 And such trust have we through Christ to God-ward:
5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;
6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Corinthian church is *plain* (φανερούμενοι): Paul speaks of its members as **manifestly being an epistle of Christ,** *i.e.* written by Christ, **ministered by us.** The human amanuensis of this living epistle was Paul, but the real author of it was Christ. The transformation in Corinthian character was effected by the *ministry* of Paul, but he was the minister of *Christ*: he wrote but as he was prompted by Christ. And this letter was **written not,** like ordinary human testimonials, **with ink:** such were the letters of recommendation brought by Paul's opponents from Jerusalem, written with *ink* upon paper, and of themselves impotent to prove anything. Not such were Paul's credentials, **but** written **with the spirit of the living God:** this letter was convincing, because behind it was *spirit*, power, *life*, *God*. The man who was in possession of such a letter of commendation needed no documentary attestation from anybody, he was attested by the mighty spiritual results that accompanied and followed his ministry. The letter to which he appealed was convincing because of the material upon which, as well as the instrument by which, it was written: for it was written **not upon** paper or **tablets of stone, but upon the** impressible **fleshly tablets of the heart.** The letters that carry real persuasion or conviction must be written there. In this connection the *stone tablets* come as a surprise, as the context is dealing with letters written with *ink* and necessarily upon a very different surface; but Paul is preparing the way here for the great contrast, which he is about to elaborate, between the Mosaic dispensation, represented by the tablets of stone, and the Christian dispensation, whose impulse and atmosphere is the spirit. The contrast had already been suggested in the great prophecy of Jeremiah (xxxi. 31–34) who, realizing the inadequacy of the older dispensation, comforted his heart with the vision of a day when the law would be no more a series of external ordinances, but an inward thing, written upon the heart.

The most convincing proof of a man's competence in any sphere is the work he **has** done. Written statements, whether drawn up by himself or by others, regarding his power, must be ultimately referred to that practical test, which is both fair and final. His worth is best attested not in *ink*, but in experience. Paul was not afraid of this test. He had changed the face of the world, and he needed no "certificate" from any man. The men whom his ministry had transformed were his credentials.

But letters are written to be read, and a Christian epistle is no exception. The Corinthians were Paul's living epistle, and they were *continually being read* (present) *by all men*. The church is the letter, and the world is the reader. And herein lies an obligation which the church as a whole, and Christian men in particular, can never afford to forget. They *are being read*: they must see to it, therefore, that the thing that is being daily, scrupulously, read is worth reading, – that it is in truth an *epistle of Christ*, an epistle which He would not be ashamed to own.

A Competent Minister (III. 4–6)

The confident tone (πεποίθησις) which ran throughout the last paragraph Paul now proceeds to explain and justify. His competence as an evangelist is undeniable, it is written in unmistakable characters in the success of his work; but, though it is his own (ἡ ἱκανότης ἡμῶν) it is not his own, its source is in God (ἐκ τοῦ Θεοῦ): and therefore, though his success is frankly asserted and even insisted upon, boasting is excluded.

4-6. And such confidence in his apostolic success as animated the last paragraph **we have,** not through any innate power of our own, but **through Christ,** and **in relation to God.** It is *God* who has made Paul competent and successful (vv. 5, 6), and his confidence therefore takes a God-ward direction. Paul has always to fear malicious misconstructions of such assertions, therefore he adds at once: I do **not** mean **that of ourselves we are competent to form any judgment as from ourselves.** ἐκ (*out of* ourselves) indicates the origin even more distinctly than ἀπό (*from*): both together suggest how

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:
8 How shall not the ministration of the spirit be rather glorious?

utterly Paul disclaims the competence, on the basis of his own native resources, to reach decisions, to devise ways and means, affecting his apostolic activity. **But,** on the contrary, **our competence,** which is a real and undoubted fact, **is from God:** it is indeed mine, but *He* is its source: **for it is He who,** at our conversion once for all (ἱκανωσεν, aor.) **made us competent to be ministers of the NEW covenant.** To appreciate the real force of the passage, we must remember that the opponents whom Paul has here specially in view, are Judaizers (xi. 22) who championed the *old* Mosaic covenant. With Jesus, a *new* order, constitution, covenant, came into the world: no one apprehended more clearly or forcibly than Paul the tremendous, the infinite difference that Jesus made to history (cf. 1 Cor. xv. 22). And as he thinks of this difference, brief sharp words leap from his pen, that cut right into the heart of the contrast, and lay it bare. In being *enabled* to be a minister of this *new* covenant, he becomes a minister **not of** the **letter, but of the spirit.** Here is the first startling antithesis: *letter* and *spirit.* We commonly use these words to suggest the difference between an interpretation which looks to the bare words and one which looks rather to their intention: this, however, is not the meaning of the passage here. The *letter* has been suggested to Paul by the reference to the stone tablets (ver. 3), or rather perhaps that reference had in view the contrast, which Paul is here beginning to develop, between the two dispensations. In either case, the letter is the *law,* which found its most characteristic expression in the commandments (or rather *prohibitions,* for the most part) graven upon the tablets of stone: while, in contrast with this, is the *spirit,* the source of that new order or constitution of things, which was established by and in Jesus Christ. The contrast is not between word and intention, but between law and gospel, between Moses and Christ, between laws imposed from without, and spirit operating freely (ver. 17) and spontaneously from within (cf. Rom. vii. 6, ii. 29).

God did not make Paul a minister of the letter, but of the spirit, **for** the reason that **the letter** (*i.e. the law*) **killeth, while the spirit maketh alive.** The difference between law and gospel is nothing less than the difference between *life* and *death.* The contrast is, for the purposes of the argument, made as absolute as it can be made, and more absolute than Paul has made it in other passages, *e.g.* in Rom. vii. 14, where the law is even described as *spiritual* (πνευματικος). In one aspect, the law is holy (Rom. vii. 12), and even glorious (2 Cor. iii. 9-11); but, on the whole, its work was negative. it imposed a command to which men were not equal, it virtually therefore *condemned* them (ver. 9)—condemned them to *death.* As men could only disobey the law, and life lay alone in obedience, the law could only lead to death (cf. Rom. vii. 9-11). In this sense, therefore, *the letter kills. But the spirit*—not simply a vague contrast with the letter, but the definite spirit of the Lord Jesus (ver. 17)—*maketh alive.* The soul that was *slain*—shut up to despair and *death*—by the law, is quickened into *life* when touched by the *spirit* of Jesus. These words are a vivid summary of Paul's experience under the two dispensations, both of which he knew so well.

The Greater Glory of the New Dispensation (III. 7-11).

Paul has been drawn, by his defense of himself as a competent minister of the gospel, into a comparison of the two dispensations. This comparison he now elaborates, admitting the glory of the older dispensation, but insisting upon the more exceeding glory of that of which he is now minister.

7, 8. But if the ministration of death (that is, the law—of which Moses was *minister*—whose issue was *death,* for it *kills,* ver. 6), which consisted **in letters,** and was **engraved on stones, was constituted in glory,** a glory which, as the context suggests, found symbolic expression upon the shining face of Moses, and which was yet **so** striking **that,** for fear (cf. Exod. xxxiv. 30), **the children of Israel could not look steadfastly upon the face of Moses because of the glory of his face,** though that was a glory **which,** even as they gazed, **was passing away** (for καταργουμένην, cf. 1 Cor. xiii. 8, 10):—if the ministry of *death* was so

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth

glorious, **surely** still **more will the ministration of the SPIRIT be in glory.** For the spirit giveth *life* (ver. 6); and as stupendous as is the difference between life and death, so stupendous is the difference between the glory of the one covenant and that of the other. The phrase ἐν γράμμασιν, applied to the "ministration of death," means much more than *written* (cf. A. V., and A. R. V. text): it is intended to recall the γράμμα (letter) of the preceding verse (as in A. R. V. marg. *in letters*). The old covenant consisted of lifeless, isolated *letters*, carved on stone: the new is a life-giving *spirit*. The old *was made* (ἐγενήθη) in glory, its *inception* was glorious — witness the face of Moses: the new *shall be* (ἔσται) in glory, glory is its *permanent* element. The use of the future tense is not intended to suggest that the glory of the new dispensation is a thing of the future — to be revealed, for example, at the coming of Christ: it is the future of argument, and is equal to, "*It follows that* the ministration of the spirit *is* more glorious." The glory is already here, since Christ has come, and especially since He has risen: Paul kindles at the contemplation of it. Throughout this section, the words "ministration" and "glory," though they primarily refer to experiences of Moses, insensibly glide into a larger meaning, and practically suggest the whole range of the older dispensation. The sense in which the glory upon the face of Moses was transient, becomes more plain in ver. 13.

9. The new dispensation *must* be *far more* glorious than the old: **for if the ministration of condemnation** — the law which *condemned* to death (ver. 7) — **(was) glory, the ministration of justification** (lit. *righteousness*) **is necessarily far more abundant in glory:** the one transcends the other as much as justification transcends condemnation. (If the reading τῇ διακονίᾳ, instead of ἡ διακονία, be accepted, the meaning will be, "If the ministration of condemnation *had* glory." The other is more striking and emphatic.) The new dispensation, and by implication its *ministers* (like Paul) are superior to the old, for by acceptance of the gospel, a man, instead of being condemned, becomes "righteous, justified, acquitted," before God (cf. Rom. iii. 22 ff.). This verse practically repeats the thought of vv. 7, 8, but characterizes the two dispensations by fresh, incisive, names.

10, 11. In the exuberance of his enthusiasm for the new dispensation, the apostle almost seems in this verse to deny to the old the glory which he had already conceded to it. It had a glory of its own, but its glory is as nothing in comparison with the exceeding glory of the other. **For indeed that** old dispensation **glorious as it is, has no** real **glory in comparison with the surpassing glory of the other** (lit. *in this respect, on account of the surpassing glory*, the latter phrase defining the former). **For if the passing,** the transient, **was accompanied by glory, much more is** (not *shall be*: see note on ver. 8) **the permanent** established **in glory.** The prepositions διά and ἐν appear here to be intentionally used to suggest respectively the temporary glory of the one dispensation, and the inherent and abiding glory of the other. The Mosaic dispensation transitory yet not without glory: the Christian dispensation eternal, therefore essentially far more glorious.

A paragraph like this enables us to see how profoundly, how overwhelmingly, Paul was impressed by the consciousness of the difference that Jesus had made. He gave a μετά (ver. 6) turn to the spiritual history of the race, so that the world of religious possibility and reality after Him (and of course *in* Him) was different from, and far more glorious than, the world which had preceded Him. He speaks of its *surpassing glory* (ver. 10) — it is *more* glorious (ver. 8), twice he calls it *far more* (πολλῷ μᾶλλον) glorious. And it is so, because, while the law was bound up with ideas of condemnation and death (vv. 6, 7), the gospel was a message of acquittal and life. Whatever the future might have in store, life in Christ, and especially life as a preacher of the gospel, was even here and now glorious: it was glorious to be free from *condemnation* (ver. 9), glorious to be secure against *death* (ver. 7). This assuredly was the life indeed.

It would be a happy day for the church and for the world, if those who name the name of Christ were stirred, as Paul was, by the thought of the glorious world into which Christ has ushered them. Our escape to Christ is not, as was Paul's, from

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

---

the burden of the Jewish law: our servitude is, in form, different from his. But in spirit it is much the same. We, like him, are in bondage to the transient, to *that which is passing away* (ver. 11): Christ brings us, if we let Him, into the eternal order (τὸ μένον). And the man who stands within that order, serene and secure, may well feel that he is already living in a world of "surpassing glory."

The Veil Removed (iii. 12-18)

12, 13. The two dispensations are still further contrasted, this time with special emphasis upon the frankness and freedom characteristic of those who are "in Christ." Paul appears to have been accused of obscuring the gospel (cf. iv. 3); no accusation, he hints, could be wider of the mark. Openness is the genius of the new dispensation; and, having nothing to conceal, he can speak plainly and even boldly. **Having, then, such a hope** of abiding glory (ver. 11), **we adopt great boldness of speech** towards all with whom our ministry brings us into contact—he can afford to be, and is even bound to be, frank. **And** we do **not** put a veil upon our face, **as Moses put a veil upon his face** (Exod. xxxiv. 33), **to keep the children of Israel from looking steadfastly upon the end of that which was passing away.** The narrative in Exodus (xxxiv. 29-35) assigns no reason for the action of Moses in putting a veil on his face; the reason here assigned by Paul is peculiar, and, as Professor Denney (*Expositor's Bible*, 2 Cor p. 120) says, perhaps not to be taken too seriously. According to Exodus, Moses appeared without the veil before Jehovah and before the people, while he was delivering Jehovah's message to them; when the message had been delivered, he put the veil on (a point misrepresented in A. V. which in ver. 33 wrongly reads *till* for *when*). And, as the delivery of the divine message was accompanied by the shining face, Paul infers from the donning of the veil immediately afterwards, that the glory began thereafter gradually to vanish, and that the veil was to hide its evanescence. The real point of the passage, however, is, in any case, not the intention of Moses, but the transience of the glory, and the inability of the Israelites to recognize this transience. The vanishing glory was symbolic of the transient dispensation. Israel did not see this, **but** because of the veil, thought of it as permanent; **their understandings were hardened.**

14, 15. For up to the present day, at the reading of the old covenant—Paul is thinking chiefly of the law (cf. *Moses* in ver. 15), but the application to prophecy is quite legitimate (cf. i. 20)—**the same veil** (not, of course, Moses' veil, but the veil of their inability to recognize the temporary nature of the Mosaic dispensation) **remains unlifted** (for only **in Christ is it done away**), **but till to-day, whenever Moses** (the law, the Pentateuch) **is read, a veil lies upon their heart.** There is the same slight change in the *veil*-metaphor, as there was in the *epistle* of vv. 2, 3: the veil, once on the face of Moses, is now on their heart. The transitory nature of the old covenant is hidden from them as it was from their fathers; but the implication is that they are more culpable—the veil is *on their heart*, and it lies with them to repent and return (ver. 16). Considerable difficulty attaches to the construction of μὴ ἀνακαλυπτόμενον in ver. 14. A. R. V. takes it as an accus. absolute,—"*it not being revealed* (to them) that it is done away in Christ." But besides the comparative infrequency of this participial construction, it would seem much more natural to take the word with its cognate κάλυμμα earlier in the sentence, and thus to assign it to the concrete sense which it has in ver. 18 (ἀνακεκαλυμμένῳ προσώπῳ, with *unveiled* face). A. V. is probably therefore right in translating "the veil remaineth *untaken away*," though apparently wrong in rendering "*which* (veil) is done away in Christ," as ὅ, τι is not equivalent to ὅ. On any view of the verse, however, the great utterance remains that "the veil (or the old covenant) is done away *in Christ*."

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

His appearance at once fulfills and abolishes the old covenant; it is abolished at least for those *in Him*. This leads to the thought of ver. 16.

16. But whensoever it shall turn to the Lord, away the veil is taken—the present is graphically used for the future, and the verb (περιαιρεῖται) put first for emphasis, though on the latter point too much stress ought not to be laid, as the words are practically a quotation from Exod. xxxiv. 34. There the reference is to Moses, here it must be wider—whether to the *heart*, upon which the veil lies, or to *Israel*, collectively (cf. Rom. xi. 12) or individually (τις, one). In any case, to *turn to the Lord*, by whom Paul must here mean Christ, is to have the veil removed and to behold the exceeding glory of His finished and abiding work, which not only transcends, but supersedes the dispensation that had gone before.

17. Paul had spoken earlier of the new dispensation as the dispensation of *the spirit* (ver. 8): men enter into by turning to *the Lord* (ver. 16). Between the spirit and the Lord there must therefore be an intimate connection: they are indeed to be distinguished (xiii. 14), but Paul asserts here a practical identity—**now the Lord is the spirit.** The spirit which animated believers, and brought forth in them its marvelous fruits (Gal. v. 22) was the *Lord's* spirit: the particular characteristic of it which Paul here selects, is its *freedom*—**and where the spirit of the Lord is, there is liberty** of all kinds: freedom, as we have seen, from condemnation and death (vv. 6, 8), freedom from the literal and statutory temper created by the old covenant, deliverance into the untrammeled life of the spirit. Here, more particularly, it is the spirit of the man whose vision is not obscured by any veil,—who gazes *with open face* (ver. 18) and who declares frankly and fearlessly what he sees (ver. 12).

18. But we all—not preachers alone but all Christians—unlike the Jews (ver. 15) **with face unveiled, beholding as in a mirror the glory of the Lord, are being transformed** while we gaze (pres. ptc.) **into the same image, from glory to glory.** The gospel is the *mirror* in which the glory of Christ is reflected. The word κατοπτριζόμενοι has been the subject of much dispute: the two possible meanings are given in A. R. V., text and margin respectively (*beholding* and *reflecting* (as in a mirror)). The active voice means "to show in a mirror," and the precise force of the middle must be determined by the context. This seems undoubtedly to favor the rendering "beholding." The Jews had looked, but had not seen the glory; a veil had hidden it from them—for the earlier Jews, the veil on Moses' face, and, for the later, the veil upon their own hearts. But the veil is done away in Christ (ver. 14). *We* Christians look upon the Lord, and we really see His glory, for there is no veil upon *our* hearts. There is no veil upon Christ's face, nor is there any upon ours: "we behold [illegible] the glory of the Lord." *Behold* fits the passage admirably, and brings out the thought of *liberty* in ver. 17 much more forcibly than *reflecting* would do: it happily expresses the frank, clear gaze at the glorious reality. What is meant by *the glory of the Lord* must be gathered from the context. His glory is in part revealed by bringing men out of a state of condemnation and death into acquittal and life, but it is a more comprehensive thing than that. He is altogether glorious, and His crowning glory is His resurrection (1 Cor. xv.). It is the glory of the risen and triumphant Lord upon which the Christian gazes, and as he gazes, he is *transformed into the same image*, and becomes like his risen Lord. As the process is a gradual one, *from glory to glory* (and this is also suggested by the present tenses, *as we behold, we are being transformed*), the reference is essentially to a transformation of character. The glory is an inward glory, just as Christ's glory, however striking might be its external manifestation at His second coming, was essentially His triumphant work. We are transformed *from glory to glory* from one glory to another and a higher, until we reach the highest (1 Cor. xv. 51–54). This gradual and [illegible] transformation is just such as one would expect, coming as it does **from the Lord the spirit.** Ver. 17 ("the Lord is the spirit") shows that this is the true rendering of ἀπὸ κυρίου πνεύματος, and not either of the other theoretically possible renderings—

CHAPTER 4.

1 **Therefore**, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

"from the spirit of the Lord" or (still less) "from the Lord of the spirit." This transformation is natural, as it has its source (ἀπο) in Him. It is the spirit, Christ, the spirit of Christ that transforms.

This little paragraph glows with great thought and culminates in a vision of unusual beauty and power. The pathos of the Jewish position was that it mistook the temporary for the eternal. And when that mistake is repeated to-day, the explanation is often now, as it was then, a moral cause: a veil is upon the *heart*, whether that veil be woven by prejudice (as was the case with Paul before his conversion) or of sin.

That veil is removed when men frankly face Christ. "When men turn to the Lord, the veil is taken away." In Him they confront the eternal order, and, united with Him, they stand within it. In Him they are delivered from the restrictions that strangle spontaneity and all true life: "where His spirit is, there is liberty"—one of those great words of Paul, which goes right to the heart of the gospel. Christ makes men *free* (Gal. v. 1), free from the incubus of tradition and all externally imposed authority, free to think and speak and act in accordance with the impulses of the spirit within.

But that spirit must be a Christian spirit, it is the spirit *of the Lord*. It is by yielding *its* impulses that we are transformed: the glorious change proceeds *from* it (ἀπο), from Him. That is one aspect of the matter: the other is that the transformation is effected *as we gaze*. We learn of Him and His spirit by looking at Him; and as we steadily behold His glory, silently but surely does the quality of His life pass over into ours, till we actually become the very image of the Lord whom we gaze upon. Without the steady gaze, there can be no transformation. It is a daring and wonderful picture—the servant of Christ looking with unveiled face upon his exalted Lord, and being transformed, as he gazes, from glory to glory, till finally he wears His very image.

The Apostle's Frankness and Sincerity as a Preacher (iv. 1-6).

1. Underlying Paul's exhibition of the glory and liberty of the new dispensation (cf. 7-18) was of course his own particular experience of it; it is fitting therefore that he should now express this experience in more personal terms. **Therefore**—i.e. considering the glory and the liberty of the new dispensation, of which he is a *minister*—**seeing that we are in possession of this ministry**, not through any assumption or claim of our own, but **in accordance with the mercy which has been shown us** by God when He called us to it (ἠλεήθημεν, aorist), **we show no** weakness, or **faintness.** The minister of such a dispensation, glorious and free, can be no coward. He is bound to speak sincerely, frankly, boldly, as he has already claimed to do (iii. 12).

2. Timidity or cowardice leads to crookedness and subterfuge, as Paul is no coward, he needs no subterfuge. He scorns all secret, underhand ways (and probably his opponents employed—as they *graceful*; he repudiates, once for all, connection with them. **But,** so far are from indulging in the crooked methods which timidity leads, that **we have repudiated** (without qualification, implying that had ever used) **the hidden things of shame:** whether τῆς αἰσχύνης is objective, "hidden things of *disgrace*," or subjective, the things which *shame* leads a man to conceal, the practically means disgraceful. The particular crookedness which here repudiates is craftiness in his and especially in his preaching: he is **walking in craftiness nor adulterating the word of God,** that is, the gospel blending with it, from whatever motives, elements that did not properly belong to it (cf. ii. 17). His Judaic opponents did so adulterate it, by insisting upon the permanent validity of the Mosaic dispensation. Not so Paul—his motives are those of absolute sincerity. He had been accused of commending himself (cf. iii. 1). It is true, he but he owes his commendation not to letters, nor to any plausible adulterated

3 But if our gospel be hid it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe

[illegible] gospel of [illegible] should

[illegible] is message, but simply [illegible] sincerity, a sincerity which is [illegible] even an anxious [illegible] the [illegible] fear the [illegible] In the preceding [illegible] **on the contrary** [illegible] **by making the truth**, the [illegible] **plain that we commend ourselves** [illegible] **relation every human conscience** [illegible] **the sight of God.** As the [illegible] glorious dispensation, Paul is [illegible] to adulterate his message or to [illegible] must [illegible] or [illegible] [illegible] ἐρῶντες [illegible] less [illegible] gospel is [illegible] [illegible] of the [illegible] the [illegible] human [illegible] [illegible] to a *human* (ἀνθρωπ-ον) [illegible] be an absolute test [illegible] sincerity. Paul reminds [illegible] consciousness of utter [illegible] **ght of GOD** (el [illegible] [illegible] to God Himself, has [illegible] himself amply of any [illegible] [illegible] of the gospel [illegible] [illegible] y whom it was repudiated, [illegible] it was *veiled* how could [illegible] **But if our gospel** – the gospel [illegible] *Mimy* (ver. 2) by us **IS** [illegible] (ἐστιν) **veiled, it is in the** [illegible] **the perishing that it is veiled.** [illegible] who repudiate the gospel as preached by Paul (ἡμῶν) stand self condemned: the veil, of which they complain, is *on their hearts* (iii. 15), and they are *on the way to destruction* (ἀπολλυμένοις). They constitute the class unaffected by "the sweet savor of Christ" (ii. 15), and for whom it will prove itself a savor of death. They are **those whose unbelieving minds** (τὰ νοήματα) **the god of this world** (i.e. Satan) **has blinded**; literally "in whom [illegible] god of this age, blinded [illegible] thoughts [illegible] unbelieving" (or [illegible] [illegible] trace is overloaded we exp[illegible] [illegible] lits the god [illegible] blinded [illegible] [illegible] had been made indeed [illegible] [illegible] the light of the [illegible] its present form, the [illegible] [illegible] is more [illegible] abundant, as the blinded thoughts [illegible] those of "them that are [illegible] [illegible] grammatical awkwardness [illegible] [illegible] is suggested to [illegible] [illegible] loss. Too much [illegible] however should not [illegible] [illegible] epistolary style of St. P[illegible] would have a propriety of [illegible] [illegible] lp to fix the [illegible] [illegible] of "them that are perishing" [illegible] upon the men themselves [illegible] [illegible] *t*, as well as mean [illegible] them [illegible] [illegible] blinds [illegible] [illegible] dreadfully [illegible] [illegible] belief (of the heart [illegible] [illegible] blindness [illegible] [illegible] god of this [illegible] age till Christ comes again [illegible] God shall be "all in all" [illegible] is Satan [illegible] [illegible] powers of the air" in [illegible] [illegible] xiv. 30) he is call[illegible] [illegible] **the dawning of the light** [illegible] to prevent [illegible] *t: n*) **of the gospel of the glory of Christ, who** must indeed [illegible] **is the image of God** [illegible] misses the point [illegible] *Christ's gospel* of [illegible] would be "the [illegible] *Christ*," the [illegible] new and glo[illegible] though doubtless [illegible] Him (iii. 18) [illegible] the best MSS omit αὐτοῖς [illegible] after αὐγάσαι: the [illegible] effectively suggests the [illegible] [illegible] organized by [illegible] age" to the progress of the [illegible] is to keep it not only from shining

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ

upon them (those whom he has blinded) but from shining at all. The exceeding glory of Christ is powerfully suggested by the words "who is the image of God," the visible image of the invisible God. The light that streams from His glory, brilliant as it is, remains unseen by those whom unbelief has blinded.

5. Paul has been accused by his opponents of preaching "himself." How impossible and absurd this charge must have sounded to one who was conscious of standing evermore within such a blaze of heavenly glory, and whose whole ambition in life was to interpret that glory to others, and to bring them within its illuminating power. One whose theme was no less than the exalted and glorious Christ - the very image of God Himself, surely could not be guilty of preaching himself. Those who made the charge may have meant, that, as Paul had not known the earthly Jesus, his preaching of Him rested only on his imagination, not on objective fact — that therefore he preached *himself*, his own ideas, speculations, etc; but this is not so. **For it is not ourselves that we preach, but** the glorious **Christ Jesus;** and we preach Him (**as**) **Lord,** so that you need have no fear, as you seem to have, of *our* tyrannizing (κυριεύομεν, i. 24) over you. On the contrary, we preach *Him* as Lord, **and ourselves (as) your servants, for Jesus' sake:** it is for *His* sake that we serve you - that you may be brought within the glorious dispensation which He created, and that through the proclamation of His gospel the knowledge of the glory of God may illuminate your hearts.

6. This verse explains ver. 5. As it is *God* who gave Paul the illumination, and gave it to him for the illumination of others (to serve them in the gospel for Jesus' sake) how can he possibly preach himself? **For the God, who said** at creation (cf. Gen. i. 3) **"Out of darkness shall shine light,"** (**He it is**) **who shone in our hearts.** The MSS waver between λάμψει (as translated above) and λαμψαι (infin.) which would mean, "God who commanded the light *to shine* out of darkness." There is a fine contrast here between the work of God and that of the devil: the latter *blinds* men, the former *shines* in upon their hearts, and illumines them. Human hearts are dark, till they are thus illumined; a veil is upon them, till it is removed by conversion to Christ (iii. 15, 16). Conversion is like creation; it is indeed a new and greater creation — for while, at creation, God *commanded* the light to shine, in conversion it is He *Himself* who shines. Behind this broad statement lies the particular experience of Paul's own conversion. There he was smitten by a *light* of overwhelming glory, and the face from which the glory shone was *the face of Christ*, a steady and abiding glory, which Paul from that hour had never ceased to see, and which would shine for ever — unlike the transient glory which lit the face of His great antitype Moses (iii. 7). It is not quite clear whether the last clause πρὸς φωτισμὸν . . . χριστοῦ ("with a view to the illumination of the knowledge, etc.") is intended to elaborate the idea of *shining* (He shone in *my* heart to give light *to me* of the knowledge, etc.) or whether it adds to the simple thought of shining the idea that the light must be diffused (He shone in *my* heart to give light *to others*). Something can be said for both views. On the one hand, it was on the shining face of Christ at his conversion that Paul saw and became aquainted with the glory of God. On the other hand, the previous verse had ended by representing Paul as the servant of the Corinthians for Jesus' sake; that is, he must preach among them, that the light which shines in his heart may arise and shine in theirs. The possibilities are so evenly balanced that it is hard to decide between them. In either case, God shone in Paul's heart **to bring the light** (whether to himself, or, through him, to others) **of the knowledge of the glory of God in the face of Christ.**

Paul claims to be a man who abhors subterfuge and compromise, all crooked and diplomatic dealing, especially in his life as a preacher. He is a man of uncompromising sincerity, who feels the holy obligation to *make the truth plain*, and who speaks straight home to the consciences of men. This openness of speech and conduct he has, because he is conscious of standing within the light. The glorious light which broke upon him in the way to Damascus,

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;

the shining face of Christ upon which he saw the unutterable glory of God, ever continued not only to haunt him but to shine upon him; and, as he walks in that light, conscious of its illumination and obligation, his life becomes transparent as the day. To such a man artifice, diplomacy, and self-laudation, are an impossibility, and he repudiates the charge with earnestness and sorrow (cf. i. 17 ff.).

In verses 4-6 there is a suggestive view — just indicated, not elaborated — of history as a Titanic conflict between the powers of light and of darkness. There are forces, organized, as it were, under some "god of this world," conspiring to intensify the unbelief of men who reject Jesus and to blind them altogether: forces whose diabolical and deliberate aim is "to prevent the dawning of the gospel of the glory of Christ," and to set men on the road to destruction. But against them evermore fights the great God of light, who out of the deepest darkness can command light to arise. Into veiled and blinded hearts, when they turn to the Lord (iii. 16), a great light streams from His shining face, and it is day. Those who have the light are divinely summoned to diffuse it: this is their share in the conflict with darkness. "We are your servants for Jesus' sake."

The Fragile Vessel and the Glorious Treasure (iv. 7-15).

In the preceding sections, Paul has been speaking much of glory. The dispensation, of which he is a minister, is one of exceeding glory. The Lord of it is a Lord of glory. It is, in one aspect, His glory that is the theme of the gospel. From His resplendent face it is the glory of God Himself that shines. And those who behold the glory of the Lord are themselves transformed into the same image from glory to glory. God, Christ, the new dispensation and its ministers, all alike are glorious.

To the opponents of Paul there may have seemed something incongruous, and almost ridiculous, in these bold claims of his to glory. So far from advancing from glory to glory (iii. 18) "his bodily presence, they say, is weak and his speech of no account" (x. 10). The external appearance of Paul did not at all suggest the glory by which the man within was illuminated. Besides, the anxieties and dangers by which he was continually beset had worn him out before his time: they were killing him, as this paragraph expressively hints; and there are some who even believe that his opponents regarded his sufferings as divine chastisement. The contrast between his appearance and his claims was indeed glaring: how could they be reconciled? This contrast and reconciliation we now proceed to consider.

7. But we have this treasure, that is, the knowledge of the glory of God in the face of Jesus Christ (ver. 6), and perhaps, in a larger sense, the glorious ministry of the gospel, **in earthen vessels,** that is, in bodies mortal (ver. 11) and therefore frail, and exposed, as was Paul, to special dangers, assaults, and harassing experiences. But that such a treasure should reside in such a body was really no more astonishing than that gold or silver should be deposited, as was sometimes done, in vessels of earthenware. It is never safe to argue from the vessel to the treasure. Indeed, this very incongruity between vessel and treasure serves a divine purpose: it is **in order that the excess of the power,** the apostle's extraordinary and triumphant activity, altogether in excess of anything that one would naturally have expected from one so worn as he, **should be** recognized to be **God's** (τοῦ Θεοῦ) **and not to have its source** (ἐξ) **in us.** How could such a man accomplish such an *exceeding mighty* work? Clearly, answers the apostle, as the power displayed is out of all proportion to the man himself, it can not have come from him, it can therefore only be God's (cf. xii. 9).

8, 9. These verses elaborate the contrast between the frail body, vexed and harassed on all sides, and the divine power which not only sustains him, but evermore enables him to rise fresh (ver. 16) and triumphant. **In every (direction) pressed but not inextricably** (lit. *never driven into a place so narrow* that there is no escape from it), **perplexed but not to desperation** (for this word play, ἀπορούμενοι and ἐξαπορούμενοι, impossible to render adequately in English, cf. note on i. 13) **pursued, but never forsaken** by God, **thrown**

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

down to the ground, **but never to perish.** This swift succession of passive participles, shows how fierce were the circumstances with which Paul had to contend, and which, but for the sustaining grace of God, would inevitably have brought him to *despair* and *destruction*. There is no real contradiction between the statement in i. 8 that he had actually despaired of life, and the "never despairing" of ver. 8 here. The former phrase illustrates the unusual peril to which Paul was on that occasion exposed, the latter his general attitude (pres. ptc.) to all peril.

10. The varied experiences suggested by vv. 8, 9 are summed up and illuminated in ver. 10: **evermore** (πάντοτε corresponds to ἐν παντί, ver. 8) in my missionary travels (περί) **bearing about in the body the dying of Jesus.** The fierceness of the experiences with which Paul was being continually confronted, already plain enough from vv. 8, 9, are pathetically illustrated by the word νέκρωσις: they constituted a continual *process of death*. They were gradually killing him, and would one day kill him. But his consolation and his joy was that he shared this experience with *Jesus*. He, too, and in similar ways, had been subjected to a gradual *dying*, which had culminated in His death on the cross; and the disciple is content and even glad to be as his master. The word *Jesus* recalls his earthly, historical, experiences of suffering. This continual experience of dying, this daily facing of death and daily triumph over it — for Paul is still alive and working *mightily* (ver. 7) — has for its object **that the life also of Jesus may be made manifest in our body.** The body which was the seat of the *dying*, must also be the seat of the triumph over the menace of death: and the triumph was effected by the *living Jesus*. It was *the life of Jesus*, of the risen and exalted Jesus, that was made manifest in him. He shared alike the dying and the life of Jesus. Paul saw in his daily deliverance from death not only a witness to the power of his living Lord, but an identity of his own life with that of his Lord. It was actually *the life of Jesus Himself* that was coming to visibility in him, and it so came because he was willing to die continually for Jesus' sake. As Professor Denney says, "To wear life out in the service of Jesus is to open it to the entrance of Jesus' life" (*Expositor's Bible*, 2 Cor. p. 163).

11, 12. The thought which ver. 10 had expressed mystically, ver. 11 expresses more definitely. **For we, who are alive, are being continually delivered over unto death** — *alive* indeed, but with this continual menace of *death* — **for Jesus' sake, in order that the life also of Jesus may be made manifest in our mortal flesh.** This sentence corresponds to and elucidates ver. 10: cf. ἀεί, πάντοτε: the rare and difficult phrase "the dying of Jesus" is replaced by the simpler and less profound "delivered to death for Jesus' sake," and the "body" becomes the "mortal flesh." The exhibition of the life of Jesus in bodies of *frail* and *mortal flesh* is peculiarly wonderful; and this is the divine purpose of the apostle's daily exposure to death. Not all such exposure manifests the life of Jesus, but only such as is undergone *for Jesus' sake*. The suffering which is for His sake, is conceived in ver. 10 as shared with Him — the true counterpart, and, as it were, the continuation of His own. There is something unusually tender and impressive about the fourfold repetition of the name *Jesus* in this passage. It is charged with the memory of His earthly sufferings, which are repeated and perpetuated in those that are His. **Consequently death works in us, but life in you.** Paul, though yet alive (cf. οἱ ζῶντες, ver. 11) is slowly, but surely *dying* — dying, however, *for Jesus' sake*; it is part of his ministry of Jesus, and by that ministry, by the gospel of Jesus which he proclaims, *life is operative* in the Corinthians. Their *living* flows from his *dying*: the life that is operative in them is the life that is manifested in him — *the life of Jesus*.

13. Paul has just spoken of the death which is working in him: meantime, however, he might say, with the Psalmist (cxviii. 17) he is not dead, but lives, and

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

declares the works of the Lord. Within him works the mighty spirit of *faith*, giving him both vision and confidence: and in this strength and inspiration he fearlessly proclaims the gospel. **But we, possessing** as we do **the same spirit of faith** as the ancient Psalmist—**in accordance with that which is written** in Ps. cxvi. 10, namely, **"I had faith, therefore I spoke"—we also have faith, therefore we also speak.** He recognizes his spiritual kinship with one of Israel's ancient singers, whose faith impelled him to utterance: *he, too,*—(καὶ ἡμεῖς, for the ages are linked each to each by the bond of faith)—inspired by the same spirit of faith, boldly proclaims the gospel. The meaning of the Hebrew words, of which Paul quotes the Septuagint translation, is rather uncertain—perhaps "I believe (my faith is fixed) when I speak"; but the main point, the connection of faith with utterance, is unambiguous. *The spirit of faith* is the spirit connected with faith, the spirit which manifests itself where faith is present. True faith is not silent, but brave and *vocal*. It impels Paul to *speak* the gospel, though it is gradually costing him his life, that the life of Jesus may be operative in others. The obvious connection in Greek between πίστις and πιστεύομεν is somewhat obscured by the English "faith" and "we believe"; hence the rendering "we have faith."

14. Paul's persistency and courage in preaching the gospel are due, in part, to his mighty *faith* in the future—in particular to his faith in the *resurrection*. He is sustained by his vision of the day when he would be "raised up" and "presented" in company with his Corinthian converts. Or it would be more correct to say that this is to the apostle not so much matter of faith as of *knowledge*: he speaks **knowing that He** (that is, God), **who raised up (the Lord:** omitted in some MSS.) **Jesus will raise up us also with Jesus and present (us) with you.** He is *sure* of the resurrection (cf. v. 1), and he can afford to be brave. Instead of σύν, some MSS. read διὰ Ἰησοῦ—so A. V. (*by* through Jesus). But σύν (*with*), besides being better attested, is more profound, and finely suggests the *fellowship* of Paul in the resurrection experience of Jesus, as before in His "dying" (ver. 10). Jesus, of course, has already been raised, and the *with* has led some scholars to interpret the "raising" which Paul here has in view for himself, as the daily resurrection from the menaces of death (cf. vv. 10, 11) which prove that the resurrection life of Jesus is in Him. But the "presentation" shows that Paul has in view the final and literal resurrection. This passage seems to be cast in a different mold from others in which he expects to be alive at the coming of Christ (cf. 1 Thes. iv. 15); but he had already, once at least (2 Cor. i. 8) drawn so near the gates of death that he contemplates his death before that consummation as altogether possible. But he *knows* that he will rise (or, to be more correct, "be raised") *with* Jesus—not of course, in point of time, but that he will *share* Jesus' resurrection experience. The precise idea to be attached to the word "He will present" is somewhat uncertain; it is usually interpreted of appearing "before the judgment-seat of Christ" (cf. v. 10). If that be so, at any rate the associations of that presentation are, for Paul and his converts, not stern but kindly. It is the thought of this great consummation that sustains and emboldens Paul amid danger and persecution, and when face to face with death. Very tender and affectionate are the concluding words *with you*, which are given the place of emphasis. He will be presented in company with his beloved converts; and this is the vision that heartens him.

15. Yes: his converts are uppermost in his thoughts. **For all those things** that I have done and suffered (vv. 8–11) **(are) for your sakes,** that, in this world "life may be operative in them" (ver. 12) and that, in the world to come, they may be "raised" and "presented"; in particular, **that the divine favor, which was multiplied by being diffused among many** (lit. *the more*), **should render the thanksgiving abundant unto the glory of God.** The meaning appears to be that the grace shown to Paul, through which his life has been spared and his strength sustained, may, through his ministry, diffuse its blessed and quickening (ver. 12) influence over a wider area, thus multiplying itself; this *grace* then ought to be *gratefully* and abundantly acknowledged, and thus God will be glorified. There is an obvious

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

word play (cf. ver. 8) in πλεονασασα, πλειονων ("rendered *manifold* through the *many*"), and in χαρις, εὐχαριστια (*grace*, *gratitude*). There are several other ways, however, of construing this sentence, according as we regard (a) πλεονασασα as transitive (governing εὐχαριστιαν "*hav. m.*, through the greater number, *multiplied* the thanksgiving") or intransitive (as above); (b) δια as governing των πλειονων (as above) or τὴν εὐχαριστιαν ("on account of the thanksgiving of the greater number"; so A. V.); (c) περισσευσῃ as transitive (as above) or intransitive (as A. V. *redound* to the glory of God). Stanley explains, "in order that God's goodness, which, through *the prayers of* the greater part of you, has become greater *to me*, may make your thanksgiving greater, and so God's glory greater also." The passage strongly recalls i. 11. Just as faith should find utterance (ver. 13), so grace should elicit gratitude.

What a harassed and tempestuous life Paul must have had! The participles in verses 8 and 9 are charged with a multitude of vexatious experiences, which, would have driven a smaller man to despondency, if not to despair (ver. 8). But in all things he is more than conqueror, because he is conscious of being sustained by a strength not his own. The indomitable will which he threw into his missionary work, the iron energy with which he prosecuted it, were clearly not his own. How could so frail and slender a body have carried on a warfare so tremendous in its own strength? The power that shines so triumphantly through the bodily weakness is not his, but God's. The life that bids daily defiance to death is the life of Jesus, that is expressing and revealing itself in him.

Therein lies the secret of his power—in his consciousness of union with (σιν) Jesus: *us too with Jesus*—that is his motto (ver. 14). He suffers not only for Jesus' sake (ver. 11), but as Jesus suffered (ver. 10) and as he shares His suffering, so will he also share His resurrection. It is upon this glorious hope, or rather certainty (εἰδότες, ver. 14) that he sustains his harassed soul. The life of Jesus is indeed in him, but the resurrection is before him. His faith gives him at once vision and courage—a courage born in part of the vision. Well might a man, be he preacher or other, do his work with fearless enthusiasm amid persecution and opposition, whose eyes were steadfastly fixed upon the day, when he and those for whom he had successfully labored would be raised and presented to Christ.

A fine sense of the spiritual kinship subsisting between men of faith, breathes throughout the paragraph. Paul looks back across the centuries and feels himself one with the psalmist who had spoken, because he had believed. He is one with his converts, and looks forward to the glad day when he will be "presented" with them. And he is one with Jesus—one in suffering and death, and one in the resurrection-life.

The Glorious Hope (iv. 16–v. 5).

The secret of the apostle's invincible courage he has already made plain: he is sustained by the life of Jesus which is daily manifesting itself in him, amid weakness and distress, and he is sustained by the sure hope of the resurrection. This hope he now proceeds to illustrate more fully.

16. On this account, sustained as we are by the life of Jesus, and by the hope of resurrection, **we show no weakness.** For a similar claim and a similar reason, cf. ver. 1. How could one who was in possession of such a ministry (ver. 1) and such a hope, play the coward? **But, though,** as a matter of fact (indic.) **our outward man**—the frail, mortal body, which, though sustained by the life of Jesus, is nevertheless on the way to death (vv. 8–11)—**is being** gradually **destroyed, nevertheless our inward man** (his moral and spiritual personality) **is being renewed day and day.** Every morning Paul feels a new accession of strength and joy, as he faces afresh the work God had given him to do. His spirit knew no weakness or weariness: it is not subject to the law of decay and death.

17. Verse 17 shows what Paul means by the daily renewal of the inward man. **For the lightness of our affliction, which is for the moment,** that is, which lasts only till death or the coming of Christ, **is working out for us, more and more**

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER 5

1 For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

exceedingly, an eternal weight of glory (cf. Rom. viii. 18). The glory is *accomplished* by the suffering — its natural fruit. The phrase κατ' ὑπερβολὴν εἰς ὑπερβολήν (lit. "in exceeding measure and unto an exceeding issue") must go with the verb, as it cannot go with the noun (so A. V.) nor yet with the adjective: that which is *eternal* cannot be more so. The affliction is real — so real, as we have seen, that it is gradually killing Paul (ver. 10); but to eyes fixed upon the glory, it is *light*. If the one were weighed against the other, the glory would be beyond all comparison, the heavier — there is a very *weight* of glory. Again, in duration, as in weight, there is no comparison; the affliction will last only till death or Jesus comes, the glory will last for ever. The glory is more than moral and spiritual, it is all the glory of the new age which is ushered in with the coming of Christ.

18. It is those who have *eyes* (σκοποῦντων) for the unseen glories, that experience the daily renewal (ver. 16). The passing affliction works out the eternal glory, **because we look not at the things which are seen, but at the things which are not seen; for the things which are seen are but for a season** — *temporary* rather than temporal — **but the things which are not seen are eternal.** The phrase "the things which are seen" is capable of a large interpretation, nor would this interpretation be illegitimate: but its immediate application is to the *affliction* (ver. 17) and sufferings which came upon Paul in the discharge of his evangelic ministry. He does not fix his eyes upon these things; he looks *through* them to the glory beyond. They are *temporary;* they will cease at death, or perhaps even before death, if Christ, whom Paul is expecting, should come. The "things which are not seen" are his *aim*, his goal (σκοπός). Perhaps this phrase is not to be interpreted in too severely spiritual a sense. As Bengel has pointed out, Paul does not say "the invisible things"; and his meaning may be, "the things which are not *yet* seen" — the as yet unseen glories of the world to come, upon which one day the eye will rest with quiet joy.

v. 1. Paul has just spoken (iv. 17) of the eternal weight of glory which is to be the issue and crown of his earthly affliction. Of this glory he has no doubt; for he *knows* that the earthly body which, like a tent, will be taken down at death, will be replaced — whether then or at the coming of Christ — by another, a heavenly body. **For we know that if our earthly tent-house be broken up,** as it will be by death, **we have** not merely a tent but **a building from God** — He is its source (ἐκ) and creator — **a house not made with hands** (that is, supernatural), **eternal** (unlike the temporary tent), **in the heavens.** The comparison — familiar to Pythagorean philosophy — of the earthly body to a *tent*, would be peculiarly natural to one who had himself been a tent-maker (Acts xviii. 3). The earthly body shares the frailty and temporariness of the *tent*, the heavenly body partakes of the stability and permanence of a *building*, especially as it is a building whose maker is God. The contrast recalls that between the tent and the city in Hebrews xi. 9, 10. The *house* to which Paul looks forward is not heaven itself, it is *in* heaven: it is the heavenly body *not made with hands*. The same epithet could also be fairly applied to the natural body, and this too is from God (1 Cor. xii. 24); but the resurrection body is divine in a special sense (cf. 1 Cor. xv. 38), and the epithet here is something like our "supernatural." This body is *eternal*, the tent-body *upon the earth* (ἐπίγειος: not "made of earth") is transient, dissolved at death. How has Paul this definite assurance (οἴδαμεν, cf. iv. 14) of the heavenly body? If, in spite of the plural number, he is speaking merely for himself, his assurance may be a gift of the spirit (cf. ver. 5), it is an inward certainty. If, however, the words "we know" have to be interpreted generally, they may, as Bousset suggests, be taken to refer to "apocalyptic teachings and traditions, well known to him and his readers," but no longer known to us. The other interpretation, however, seems the more natural (cf. iv. 14).

Simple as the words of this verse are, its precise meaning is very difficult to determine. One thing is certain. Paul distinctly contemplates the possibility of his own death before the coming of Christ.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

He longs indeed to be among those who will not die but be changed (1 Cor. xv. 51); but recent experience has brought him so close to death (2 Cor. i. 8), that he feels that his "daily deliverance unto death for Jesus' sake" (iv. 11) may well issue in death itself. If so, what then? His answer is that, instead of the fallen tent, we have — and we are sure of it — a divine house, that is, a celestial, supernatural body. What does he mean by "*we have* it?" Does he mean: we have it now, it is ours already, laid up for us "in the heavens?" And if so, how are we to conceive the relation of this body to the earthly body? would there be any strict and necessary relation at all, as, *e.g.* between the seed and the grain (1 Cor. xv 38)? Or does the apostle mean *we shall have* a heavenly body, using the present tense (ἔχομεν) to indicate the vividness with which he realizes it? And if he means "we *shall* have," is that body to be given immediately at death, or not till the coming of Christ?

Some scholars prefer to believe that this body is given at death — the frail tent-body, at its dissolution, being instantly replaced by the divine eternal body; in that case, the dead Christian enters at once and fully equipped upon his heavenly life. A general resurrection and judgment would, from this point of view, be superfluous; the soul's destiny has already been finally determined, and it has entered upon its new life in its appropriate celestial body. We have further to remember that the thought which Paul is here expressing is a consolatory thought, and any postponement beyond death of the investiture with the heavenly body, would proportionally seem to deprive his thought of its consolation. At the same time, attractive as is the idea that the new body instantly replaces the old one at death, that is probably not Paul's meaning. His words must be compatible with the general resurrection and the judgment, both of which happen to be mentioned in the immediate context, the former in iv. 12, the latter in ver. 10. As these facts, especially perhaps the former, would be depleted of their meaning, if the heavenly body were given immediately after death, it seems more reasonable to suppose that that body is regarded as being given at the coming of Christ. In that case, between death and His coming, the believer would be in a bodiless state, the earthly body having perished and the heavenly having not yet been conferred. The apostle, however, did not regard this state as comfortless, or contemplate it with a shudder. Far from it; for in it he could be at home with Christ (ver. 8), in an even more real sense than he could be in the body, real as was to him the presence of Christ in the body (iv. 10, 11). Even "*Death* shall not be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38 f.). The stages may then be conceived as follows. When the believer dies, he departs to be with Christ (cf. Phil. i. 23); when Christ comes again, he is clothed with his celestial body.

2, 3. Paul is sure of receiving the heavenly body, therefore all the more does he *sigh with longing* for it. Best of all will it be, if the Lord comes while he is yet alive, so that he will be spared the grim necessity of dying, of having the "tent" taken down, and thus the immortal body will be put, like a robe as it were, *over* (ἐπενδύσασθαι) his mortal body. (Notice the change of metaphor from a house to a garment.) To those who die, a body will be given, but those who are alive when He comes will be changed (1 Cor. xv. 51), that which is mortal being *swallowed up* by the immortal which, as it were, descends upon it (ver. 4); and this is the happier consummation for which Paul longs. **For indeed on this account** — possessing, as we do, so bright and sure a hope, cf. ver. 1 (this is better than to interpret ἐν τούτῳ as "*in this* tabernacle": σκῆνος, would be an awkward word to supply, as it is altogether subordinate in ver. 1; and there is no other word with which τούτῳ can go) — **we sigh** (lit. *groan*) **longing** as we do **to put on our habitation which is from heaven over** (ἐπ) our mortal bodies, **seeing that, when we have put it on, we shall not be found naked** (that is, without a body, 1 Cor. xv. 37). If Christ should come before Paul's death, he will have no *naked*, bodiless condition to undergo, as, according to the argument of ver. 1 (which see) he otherwise would. The variant readings εἴπερ and εἴγε, and still more ἐνδυσάμενοι and ἐκδυσάμενοι ("having put *off*," *i.e.* the earthly body) attest the difficulty which from the beginning was felt to inhere in these verses.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7 (For we walk by faith, not by sight:)

4. Indeed we who are in the tent of the earthly body **sigh, burdened as we are with our desire — not to put it off but to put** the heavenly body **on over it, in order that that which is mortal might be swallowed up by** the (τῆς) immortal **life.** His desire is not simply to die: to put the earthly body off will be the highest pleasure only if the heavenly body be at once put *on over* (ἐπεν) it,— if the mortal be *absorbed*, as it were, through its investiture with the heavenly body, *the life;* and this *change* is possible only to those who are alive at the coming of Christ (1 Cor. xv. 51).

5. Now what is the guarantee of these splendid hopes? The deep longing for them — στενάζομεν (we groan) occurs twice may powerfully suggest, but it cannot absolutely prove their ultimate fulfilment. Their guarantee, however, is no other and no less than God Himself (Θεός, at end, emphatic). **Now He who wrought us for this very thing,** this investiture with the heavenly body, **is God,** and we may be *confident* (ver. 6) that the divine purpose will not be frustrated: the future is made certain by the pledge of it which we already possess and enjoy in the spirit. He is the God **who gave us the pledge which consists in the spirit** (cf. i. 22).

Present or Absent, Well-pleasing to the Lord (6–10)

One of the dominant notes of the last section had been *sighing* (vv. 2, 4): the key note of this is *courage* (vv. 6, 7). Pressed as Paul was on every side, pur ed, and smitten down (iv. 8, 9), he would long unspeakably for the eternal weight of glory: but the possibility of his dying before Christ came, though it did not make that prospect any less certain, pushed it further away, and raised for him a new problem as to what would become of him and where he would be between death and the resurrection? Where are those who have "fallen asleep?" (cf. 1 Thes. iv. 14, 1 Cor. xi. 30, xv. 51). It is this situation that Paul looks *bravely* in the face, as he remembers that even death cannot separate him from the love of God in Christ, and that to die, to be absent from the body, is to be at home with Christ. The abruptness of the Greek in vv. 6, 7, and the double assertion of his confidence (θαρροῦντες, θαρροῦμεν) show how deeply moved was the soul of Paul as he faced the possibility of his death, and with what triumphant confidence he was prepared to meet it.

6, 7. Being, then, courageous (cf. Acts xxiii. 11) **at all times,** as became one whose soul was sustained by so glorious a prospect, **and knowing that, so long as we are at home in the body, we are away from** our home in **the Lord** — an utterance obviously not to be taken too strictly. Emphatically Paul has already said, or at least implied, that the life of the risen Jesus was being daily manifested in his own life (iv. 10, 11): the presence of Jesus must have been to him a great and continuous reality. In the passage before us, however, there appears to be something of the Greek notion that the body fetters the spirit; it belongs to a different order of being from the exalted Lord, and to be in *it* is, in a sense, to be away from *Him;* **for it is through** a realm of **faith that we walk** here below, **not through** a realm of actual **appearance.** The glory (iv. 17), and especially the glorious *Lord* we do not here see face to face. We *trust* them, we *believe in* them (πίστεως), we are sure of them (iv. 14), but we do not actually see them, nor shall we until, after death, we enter that other order of being to which they belong. So here, in a sense, we must be content to be pilgrims and strangers: to be in the body is to be away from the Lord; and as He, not it, is the soul's true home, the believer is only, in the profoundest sense at home with Him when he has left the body. But precisely therein lies the consolation and the *confidence* of Paul — that then he *is* at home with the Lord, even before that Lord's final coming, and before he has been invested with the heavenly body. So, with the presence of Christ assured to the apostle, death has lost its terror and its chill

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

8, 9. Yes, we are courageous and well pleased, in spite of the natural shrinking from the bodiless condition which supervenes upon death, **rather to be away from** our home in **the body and at home with** (προς, in relation to) **the Lord.** Though the apostle sighs (vv. 2–4) for the swift and painless transformation which would be his, were the Lord to come suddenly before he died, he is able to contemplate his death with calm and fearless confidence, because it will only bring him into closer fellowship with Christ. **Wherefore also,** solaced and strengthened by the prospect of being at home with Him, **it is our ambition, whether present in or absent from our home** in the body, **to be well-pleasing to Him.** The thought of the Lord, into whose nearer fellowship death will bring us, ought to be not only a consolation, but an inspiration and a stimulus to duty. With that fellowship in view, all life will be so ordered as to be *well-pleasing to Him.* This is the supreme *ambition* of all who believe in Him; and the implication is that, it will be possible so to please Him even after death (when we are "absent" from the body).

10. The ambition to lead a life that will be well-pleasing to Christ is strengthened, if it needs any strengthening, by the solemn thought of His judgment-seat, before which we shall ultimately have to stand. *Well-pleasing to Him,* **for we must, all** of us, **be revealed** in our true character **before the judgment-seat of Christ, in order that each** individual man **may receive** exact requital for **the things (done) through** the medium of (δια) **the body, according to what he did** (ἔπραξεν, aorist) when he was alive, **whether good or bad.** It is not simply that we shall have to *appear* (A. V.) before the judgment-seat, but we shall there be *manifested* (φανερωθῆναι), shown in our essential character, stripped of all accident and disguise; what we are will, in that august moment, be made *plain,* and each man of us (ἕκαστος) will carry off (κομίσηται) his exact (πρός) deserts. The judgment will be a *revelation.* We are indeed saved by faith, yet the principle of retribution is not lost sight of, and the deeds done in this world by the agency of (διά) the body, will receive exact compensation before that great tribunal. In Rom. xiv. 10 "we shall all stand before the judgment-seat *of God.*" The easy substitution of *Christ* here (also found in some inferior MSS. in Rom.) for *God* in Romans, shows the unique and *divine* authority with which, for Paul, Christ was invested. The expression is "taken from the tribunal of the Roman magistrate as the most august representation of justice which the world then exhibited. The 'Bema' was a lofty seat, raised on an elevated platform, usually at the end of the Basilica, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building. So sacred and solemn did this seat appear in the eyes, not only of the heathen, but of the Christian society of the Roman empire, that when, two centuries later, the Basilica became the model of the Christian place of worship, the name of βῆμα (or tribunal) was transferred to the chair of the bishop; and this chair occupied in the apse the place of the judgment-seat of the prætor." (Stanley.)

Nothing is more characteristic of this section than Paul's clear and steadying vision of the future. He faces it as one who *knows* (v. 1, cf. iv. 14), and he finds in it his consolation and inspiration. We have no means of ascertaining the details of Paul's situation at this time, but we know that he must have drawn very near the gates of death (i. 8). He had drunk deep of sorrow. Perplexity and persecution were his constant companions, and he was slowly being killed for Jesus' sake (iv. 9–11). He sighs for the end, earnestly and often (ver. 2, 4); yet he shrinks from it. He shares the universal horror of dissolution, and he is none the less dear to us for that: he would rather be spared the stroke of death, and the bodiless state which followed it.

Nevertheless, he endures the present and faces the future bravely. He says to his heart, courage. "We do not grow faint-hearted, we are courageous and confident at all times" (iv. 16, v. 6, 8). And his courage comes from his vision of the future. He has the same sure grasp of un

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
12 For we commend not ourselves again

seen realities as the writer of Psalm xci. and like him, too, he found in his faith a solace and a joy when his life was assailed by those subtle and powerful forces that threaten the peace and welfare of the soul. At the worst, he could but die before the coming of Christ. And, however strange might be the state into which death would usher him, it would at any rate bring him nearer to his Lord. Indeed, in a true sense, death would take him home. This life was after all but a pilgrimage — a pilgrimage towards the Lord. The life of Jesus was manifested no doubt even here, in his mortal flesh; but beyond death, in an even more real sense, he would be with Him,— he would be at home.

Then again there was always the possibility that he might be "taken"— that the Lord would come, and that he would simply undergo that glorious change whereby that which was mortal would be swallowed up of immortality. That is the transformation for which he sighs. But whether that destiny is in store for him or not, he knows that in the heavens he has an everlasting house, he knows that he will wear the celestial body; and with that, amid all his sorrow and pain, he is content. He has eyes for the unseen things (iv. 18); he sees them as clearly as the affliction by which he is buffeted. His eye is upon the "eternal weight of glory," and already he lives with the quiet joy of eternity in his heart. Part of that glory is reflected back from the future into the dark and disheartening present; and the two worlds are linked together by the service of Christ. How Christ may be served beyond death, when we are absent from the body, we do not know; but it is my ambition, says Paul, whether present in or absent from the body, to be well pleasing to Him. Such an ambition might well fill a troubled life with peace and joy.

But the thought of the future was solemnizing as well as consoling. That future held a judgment-seat as well as a throne of glory. And before that seat all would have to appear, and the inner quality of their life would be exposed to a white and searching light. There every man's real worth would be laid bare, and his reward would be in exact proportion to his worth. It is interesting to find Paul end this part of his argument with the thought of the judgment: it helps us to feel how bracing and strenuous a thing his religion was. It is not only or even chiefly a consolation, but an incentive to duty. The contemplation of the glory may lift a man over his afflictions, and enable him to regard them as a light thing; but the contemplation of the judgment-seat sobers, humbles, and purifies.

The Constraining Love of Christ (v. 11–15).

The passage that follows is involved in much difficulty, and the precise connection between the verses is often anything but obvious. In general, however, they contain a reassertion of the apostle's sincerity, and of his unselfish devotion to the welfare of the Corinthian church.

11. This paragraph is intimately connected with the last (οὖν) by the solemn and purifying thought of the judgment-seat. **Knowing, then,** as we have just admitted, **the fear of** Christ, **the Lord,** at whose judgment bar we shall have to stand to receive our deserts, and in whose presence the real secrets and quality of our life will be transparent, **we persuade men.** It is not clear whether, in this somewhat general phrase, Paul means that he persuades men to embrace the gospel, or that he persuades them of his own sincerity; both are perhaps involved. But whether he is preaching or defending his motives, he always speaks with the solemn consciousness of his final accountability. Indeed, without waiting till he stands before the judgment-seat of Christ, he knows that his life is already searched, open, and transparent; in his efforts to persuade *men* (ἀνθρώπους) he knows that he has to reckon with a present *God* (Θεῷ) — hence he adds, **and to God we are** already permanently (perf.) **manifest** (cf. ver. 10). The future judgment, and the present consciousness of God, would be an effective deterrent to insincerity, did such exist. **And I trust,** he adds, that the sincerity of my motives is **manifest also in your** individual (plur.) **consciences.** There were elements, perhaps, in Paul's demeanor to which a superficial or unsympathetic criticism might well have taken exception; but he appeals with *hopefulness* (ἐλπίζω) to the deeper judgment of their *conscience* (cf. iv. 2).

12. This solemn and emphatic assertion of his sincerity may look as if he

unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

---

were guilty of *self-commendation*—apparently a frequent charge against the apostle (cf. iii. 1). But the truth is, **we are not again commending ourselves to you:** he was simply asserting himself against the depreciation of his opponents, who were fond of emphasizing their own external and irrelevant advantages. **But** we make this assertion of our absolute sincerity, simply by way of **giving you an occasion of boasting on our behalf, in order that you may have an answer to offer those who boast in** surface **appearances and not in heart.** The contrast between the *face* (προσωπον) and the *heart* (καρδία) is suggestive, but does not enable us to ascertain precisely the grounds on which Paul's detractors rested their claims to superiority—probably, however, their connection with the Jerusalem church and the apostles, possibly even their acquaintance with Jesus: in any case, upon things which touched only the surface, not the *heart* of Christianity.

13. It is difficult to connect this verse with the preceding verses. Paul has just been asserting his sincerity: he now seems to say, more specifically, that his action has been controlled by a pure and unselfish regard for the welfare of the Corinthian church. His conduct had been subjected to a double criticism. On the one hand, his *ecstatic* (ἐξέστημεν) moods appear to have been made by some the subject of reproach: and his moderation and *sobriety* (σωφρονοῦμεν) may have been interpreted as craft and worldly wisdom. Both these charges ignore the singleness and purity of his motive. **For, if we indulged in ecstatic moods, it was to God**—that was a matter between God and myself; **if on the other hand, we exercise sobriety, it is for you**—in your interest. My conduct, whether [illegible] is never dictated by selfish interests: it looks out upon God or you, but never upon self. It is [illegible] the consuming enthusiasm which characterized all Paul's work, and secured for him, as for his Master (Mark iii. 21, ἔλεγον) the reputation of being "beside himself": in that case, the words may be translated, as in A. R. V., "whether we *are* beside our selves"; but the choice of the aorist tense, which appears to be deliberately contrasted with the present σωφρονοῦμεν, rather points to a particular manifestation, in the past, of the ecstatic temper—possibly in a vision (cf. xii. 1 ff.) possibly through speaking with tongues, in which Paul excelled (1 Cor. xiv. 18). His sobriety, shown in his tender regard for the idiosyncrasies of the individual and in his desire to meet them temperately, may have been interpreted as a cunningly obsequious attempt to "please all men in all things"; but he implies now, what he had plainly said before, that he was "not seeking his own interest, but that of the many, that they might be saved" (1 Cor. x. 33). Or the meaning may be, that though gifted with the power of speaking with tongues, he yet in a spirit of Christian *sobriety*, refused to exercise that gift, because it contributed nothing to the edification of the church: he restrained his ecstatic gift, and spoke in the church not with tongues, but "with the understanding." The exercise of the gift he indulged in only in private,—in such a way as concerned only God and him [illegible]

14, 15. This verse lets us into the secret of Paul's unselfish devotion to God and to the church. He is kept in the straight and narrow way of unselfishness by the constraining *love of Christ*. **For the love of Christ,** that is, the love of Christ to him and to the world, not primarily his love to Christ, **constrains us,** hems me in (as a man is hemmed in by a crowd [illegible] word in Luke viii. 45, συνέχουσιν) and urges me on. Unselfishness [illegible] to a man who knows and lives under the constraint: he will always have in [illegible] "not his own interest, but that of the many" (1 Cor. x. 33). This constraint [illegible] and it dates back to the time of his conversion, **having** then (aorist—κρίναντας; not "because we [illegible] R. V.) **reached this decision that one died for all, therefore they all** (οἱ πάντες) **died.** [illegible] insert εἰ before εἷς (this is the text followed by A. V.—*if* one died for [illegible]) the best omit it, though, if original, it might easily have fallen out before εἷς

[illegible] we no known Christ after the [illegible] we

In any case, the stress falls upon the sec[illegible] practically identical. The constraining power of the love of Christ over Paul [illegible] conviction that "all (among whom is Paul) died"—died in the [illegible] of Christ for them. His death was the supreme proof of His love (John xv. 13); He died for all, and all—at a very rate [illegible] who appropriate His death—died in Him, died to their old self and its interests; and for all such, dead to their former self, and constrained by the love of Christ, selfishness is for ever impossible. *One for all.* Christ is unique, the head of a new humanity, which, dying in His death, rises to a new life. "*For* all" does not quite mean *instead of* all, as ὑπερ is not equivalent to ἀντί; rather it means, for the advantage of all, that is, for the forgiveness of their sin, and their reconciliation to God (ver. 19). **And He died for all, in order that those who live should live no more to themselves, but to Him who for them died and was raised.** Here is explicitly stated the object of His death, that men should die to self and live to Him. His death is not only the supreme rebuke of selfishness [illegible] its annihilation. οἱ ζῶντες (those who live) is not a circumlocution for "all men," it means those who are now living the new life that followed their death with Christ. This life is for Him, and not for themselves: they live for Him *who died for them.* Did He also rise again for them? In other words, is καὶ ἐγερθέντι added simply to complete the picture of the risen, living Lord, to whom the service of the redeemed is due? or is ὑπὲρ αὐτῶν to be taken with these words as well as with τῷ ἀποθανόντι—to Him who for their sakes both died and rose again? Rom. iv. 25 seems to look in the latter direction, according to which "He was raised for our justification."

It says very little for human nature that such a man as Paul should have had to defend himself against the imputations of a selfish policy. If ever a man forgot and denied himself in the effort to serve and assert his Master, that man was Paul. Here he urges two motives, either of which would render any other conduct on his part altogether incomprehensible. One is the [illegible] of the [illegible] of Christ, [illegible] his [illegible] of the intense love of Christ, supremely exhibited in His death. That love [illegible] to live for Him who died for him, and he lived for Him who for his sake died. [illegible] was the destruction of every selfish [illegible] ness; it grasped his life round and round, it constrained him. He accordingly he can only live "no longer for himself, but for Him who died for all" and therefore for him; in another aspect, he lives ὑμῶν (*to you*; ver. 13). It is the advantage, the salvation (εἰς σωτηρίαν, 1 Cor. x. 33) of others, that he now unintermittently considers. No other course is possible, for self is de[illegible]

The New Creation (ver. 16, 17).

16. These two verses powerfully elaborate the idea, suggested by the last two, of the infinitely far reaching effects of the death of Christ. In His death all died, and all the external distinctions that separate men are annihilated. **So that as for us** (ἡμεῖς), however much stress my opponents may lay upon their connection with the Jerusalem church and the apostles or perhaps upon their acquaintance with Jesus Himself, **from henceforth** (that is, from the moment in which Paul saw the real meaning of the death of Christ, ver. 14), we refuse, in our estimate of men in general and even of Christ in particular, to give any weight to such external and accidental things—**we know no man after the flesh,** not even Christ; **though we have known Christ after the flesh, yet now we know Him so no more.** To [illegible] it is to [illegible] 12); it is [illegible] people, the idea [illegible] a slave, and to fail to recognize their deep common humanity, [illegible] lation to Christ. External [illegible] when seen in [illegible] Nay, so little [illegible] necessary for Paul that he refuses to [illegible] even in the case of Christ. "We

17 Therefore if any man *be* in Christ, passed away; behold, all things are become
he is a new creature: old things are new

know Him after the flesh no more." The words "though we have known Christ after the flesh" certainly seem at first sight to imply that there was a time in Paul's life when he did so know Him, and when perhaps he had the same kind of stress upon his acquaintance with the external facts of Jesus' life as his opponents are now doing. But it is difficult to find any period in Paul's life which such a confession naturally fits. It can hardly be referred to the period before his conversion (though he may not impossibly have seen Jesus in Jerusalem), for in that case he would probably have mentioned it in xi. 22 33, where for the moment he "glories a little after the flesh." Nor is it easy to suppose that the allusion is to the period immediately after his conversion, for there is no trace that Paul's thoughts of Christ ever essentially changed, nor is it probable that they underwent a change in this respect. It has been suggested that the way out of the difficulty is to interpret Χριστον as the Messiah rather than as the historical Christ; the meaning would then be: formerly, before his conversion, his thoughts of the Messiah were carnal, centred, for example, round his Jewish origin, his Davidic descent, etc., but that these imaginations were destroyed by his vision of Jesus, the true Messiah, and especially of the universal bearing of His death. But even this [illegible] the word "[illegible]" [illegible] to the historical Saviour, this seems to mean [illegible] [illegible] seems rather [illegible] to suppose that Paul is speaking [illegible] literally—he [illegible] to extent [illegible] (cf. [illegible]), the assertion he [illegible] all the [illegible] when we remember [illegible] which his opponents [illegible].

17. By [illegible] death [illegible] historical [illegible] Paul [illegible] were annihilated: externals, which once bulked, now became irrelevant: the man *in Christ* was new, and the world upon which he looked was new. **So that if any one is in Christ, he is a new creation** (cf. Gal. vi. 15): **the old things passed** (παρῆλθεν, aorist), the moment he came to be in Christ, **see! they have become NEW.** It is one thing to be *of* Christ (cf. 1 Cor. i. 12), to belong to the Christ-party; it is another and a very different thing to be *in* Christ. One might have heard Him preach, and watched His cures, and touched the hem of His garment, and yet be far enough from the kingdom of heaven, far enough from being a "new creation"; to be this, one must be *in* Him. But the moment one is in Him (cf. κρίνανταs τοῦτο, ver. 14), then the man and his world are transformed: he is new (καινή), it is new (καινά); and the abounding surprise and joy, as the new man looks out upon his new world, are graphically depicted, in true Hebraic fashion, by the word ἰδοὺ, behold! see! There is a fine comprehensiveness about the neut. plur. adj. ἀρχαία—old habits, customs, sins, old estimates of men and of Jesus, have all passed away for the man who is in Christ. The following verses suggest that there is here a backward glance at the elaborate contrast Paul had drawn in ch. iii. between the Jewish and the Christian dispensation.

To Paul history is divided in two by the death of Christ. By that event the distinctions upon which the world loves to lay stress, were obliterated, and, in the light of that, the external things that separate man from man became an irrelevance. Nay, even the external things of Christ's own life, Paul seems to say, are to receive no emphasis: one may accentuate these, and be far enough from Christ after all. The real importance attaches not to the facts of Christ's life, but to the fact of Christ Himself, as a risen (ἐγερθέντι, ver. 15) living Lord, operating in the life that seeks to Him. Of course it would be possible to make too absolute the distinction between the risen Christ and the historical Jesus: if, in the complete absence of the historical records of His life, we knew nothing whatever of Jesus, how much should we know of the living Christ? At the same time, there is a knowledge of the facts which has no Christian value: it is possible to know them, without being touched by the power within them—such is knowledge "after the flesh." Paul certainly must have been thoroughly familiar with the facts of Jesus' life and teaching: the story would, from the beginning, be the common property of all the churches. He had not probably been personally acquainted with Jesus, but he understood Him infinitely better than many of those who had been. The fact that our gospels

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

---

satisfy to so comparatively slender a degree our curiosity about the external facts of the life of Jesus, shows that the feeling to which Paul here gives expression was beginning to be widely prevalent — the feeling that only those facts were of value which revealed the spirit and power and purpose of Jesus Himself: other knowledge was "after the flesh."

The Reconciliation (v. 18-21).

The key-note of this section is the thought of *reconciliation*, a word which occurs, whether as a noun or as a verb, no less than four times. The passage is written in a state of exuberant feeling, as Paul contemplates the new world (ver. 17) which has been created and into which he has been brought by the reconciliation of God manifested in and effected through Christ. Christ is indeed the medium (διὰ, ver. 18) but God is the ultimate agent and source (ἐκ) of the reconciliation.

18. But all those new **things,** of which Paul has just spoken, **proceed from God, who reconciled us to Himself through Christ, and,** that others might learn the good news, **gave us the ministry of reconciliation.** A reconciliation was necessary, because without it and before it, men are "enemies" of God (Rom. v. 10). But, according to Paul, the obstacle to be overcome consists not only in the enmity of man; there is also something to be overcome on the side of God. When he says that, in Christ, God was reconciling the world to Himself, he does not only mean that the goodness of God, as manifested in Christ, disarmed men's hostility, and inspired them with trust and confidence in Himself, but that in Christ, who "for us was made sin" (ver. 21), and who, as such, "died for us all" (ver. 14), God's condemnation of sin was put away. The reconciliation is not one which we offer or which we work out for ourselves; it is one which we "receive" (τὴν καταλλαγὴν ἐλάβομεν, Rom. v. 11). It is interesting to note the blend of general and particular expressions throughout this paragraph: God was reconciling *the world*, He reconciled *us*. He does not reckon into *them* their trespasses. He gave *us* the ministry of reconciliation. [illegible] God has an overwhelming consciousness [illegible] personally sharing in the reconciliation [illegible] by God through Christ, but [illegible] equally glad consciousness [illegible] honor that is his, in having [illegible] in *the ministry of* [illegible] being called to the service of preaching (λόγον, ver. 20) through which the knowledge of this reconciliation is communicated to men.

19. Christ is the medium of reconciliation, but God is its ultimate source, just as the consummation of history is that God is to be all in all (1 Cor. xv. 28). In verse 19, therefore, θεὸς in the emphatic position, points suggestively back to ἐκ τοῦ θεοῦ (from God): the combination of ὡς ὅτι is very unusual, and it has been suggestive that ὅτι (that) is really a gloss added to explain ὡς (because) — probably, however, the words simply mean "seeing that." The reconciliation and the appointment to the ministry thereof (ver. 18) were God's doing, **seeing that it was God who, in Christ, was** in the act of **reconciling** (pres. partic.) **the world to Himself.** The punctuation of A. V. with a comma after Christ, creates a false impression. The ἦν (was) goes not with ἐν Χριστῷ, but with καταλλάσσων (reconciling), and is more graphic than the simple imperfect κατήλλασσεν would have been; it emphasizes not the fact of the reconciliation, but the activity of God in it, the reconciling *process*. As before, Christ was said to die for *all* (ver. 14), so here it is the whole *world* that was being reconciled in Him. The effect of the reconciliation and the practical proof of it are two-fold; in reconciling men to Himself, He is **not reckoning unto them their trespasses** — there is the perpetual forgiveness of sins (*present* partic.): **and** again God revealed the reconciliation in **having put in our hands** (lit. *in us*) **the word of reconciliation** (the *aorist* partic. θέμενος, like δόντος in ver. 18 suggests the definite appointment of Paul to proclaim the reconciliation).

20. The thought of his commission to *proclaim* (λόγον) the reconciliation suggests

[illegible]

CHAPTER 6.

[illegible]

to Paul the [illegible] that he is [illegible] [illegible]. **We are ambassadors therefore for Christ,** on His behalf [illegible] [illegible] is God who is speaking through him, it is **as though God were entreating by us.** There is here the same [illegible] that of the old Hebrew prophets, who [illegible] their messages with "Thus saith the Lord." **We beseech you on behalf of Christ,** that is, that the work of Christ be not frustrated by your failure to appropriate it. The burden of Paul's message as Christ's ambassador is, **Be reconciled to God.** This does not mean, As you look at the reconciling love of God as [illegible] in Christ, cleanse your hearts of all hostility and distrust. The reconciliation is one effected by *God Himself* (vers. 18, 19), one which we receive (Rom. v. 11). The phrase therefore means, Accept the reconciliation provided by God. Those who accept it are *reconciled to God*, and their hostility and distrust are destroyed as a consequence. [illegible] than a [illegible] to the unconverted world [illegible] a [illegible] within the Corinthian church (cf. vi. 1, xi. 3).

21. Some MSS connect this verse with the preceding by γὰρ (cf. A. V.); the omission of γὰρ, however, gives a more impressive sentence; it makes the contents of the verse stand boldly out as an independent summary of Paul's evangelical message. **Him who knew not sin He made** to be **sin on our behalf** (ὑπὲρ, cf. ver. 14) **that WE** (ἡμεῖς) **might become the righteousness of God in Him.** Both in point of style and of thought, this sentence is extremely bold. Paul does not say that Jesus was made a sinner nor even a [illegible], nor does he say that we become [illegible]; he says something much [illegible]: Jesus was made *sin*, and we become [illegible]. He was not and could not have been made a sinner, but He was completely identified with human sin;

[illegible] He was [illegible] with [illegible] Him we [illegible] [illegible] to Paul [illegible] the reconciliation, on which [illegible] He has so [illegible] and earnestly insisted. We are accepted, [illegible], in Christ, [illegible], He had to be made sin. We could not have been identified with Him and His righteousness, had He not first been identified with us and our sin. We climb the heights, because He descended to the depths.

A Ministry Without Offense (vi. 1-10).

As one to whom reconciliation is everything, Paul is peculiarly anxious that the Corinthians should not render it ineffective, in their case, by their apathetic acceptance of it. He warns them against this danger, shows how careful he has himself been to live worthily of the grace bestowed upon him and to preserve his ministry from reproach or suspicion, and he thus gradually drifts into a noble and eloquent statement of his conduct amid the sufferings, persecutions, and misunderstandings, incidental to his ministry.

1. Paul is not only an ambassador (v. 20) but a *worker*, though his work takes the form largely of *entreaty*. **And working together we also entreat YOU** (ὑμᾶς, in emphatic position at end of sentence; this is a direct and special appeal to the Corinthians; cf. ver. 11, where they are directly addressed) **not to receive the grace of God,** as manifested in the reconciliation of which Paul has just spoken, **in vain.** It is offered freely, but it is received *in vain*, unless the recipient allows it to control, inspire, and fructify his life,

[illegible]

[illegible] ... purity, love, etc. [illegible] ... in vain. It is not quite [illegible] whom Paul claims in συνεργοῦντες to [illegible] perhaps the Corinthians, [illegible] probably God Himself (cf. 1 Cor. [illegible] 9), as here Paul does what in ver. 20 God is said to do through him (παρακαλεῖν, [illegible], in both cases).

2. Parenthetically Paul inserts a quotation from Isaiah xlix. 8 (suggested perhaps by [illegible] δεκτῷ) designed to remind his readers of the folly of delay, and the importance of a sincere acceptance of the grace of God *now*. **For He saith** (God or Scripture)

At an acceptable time I hearkened unto thee,
And on the day of salvation I helped thee.

In Isaiah, these words are addressed to the servant of Jehovah. It is not necessary to suppose that Paul regarded them as prophetic; he avails himself of the [illegible] words probably only because they happily express his meaning. The tension of Paul's feeling, as he writes, is dramatically suggested by the abrupt and repeated ἰδού (*behold*; cf. a few verses before, v. 17). **Behold, NOW is the "acceptable time"; behold, NOW is the day of salvation.** *Salvation* has been brought by Christ, and *now* is the Christian dispensation, rather than "to-day"; (cf. Heb. iii. 7 ff.) but the word has the moral effect of to-day, because, till the coming again of Christ as [illegible] (cf. v. 10) the time is short (1 Cor. vii. 29).

3, 4. After the parenthesis emphasizing the importance of an immediate and sincere acceptance of the grace of God, Paul goes on to indicate the temper of his own ministry, the spirit in which he "co-operated" with God: **giving no cause at all for stumbling in anything, that the [illegible] ministry be not exposed to reproach.** Paul knows that there are critical and un- [illegible] ... seeming [illegible] ... direct at any rate, for [illegible] their obligation to accept his gospel. But not only, negatively, is he [illegible] to avoid giving offence in anything (μηδεμίαν), **but,** on the positive side, he is equally earnest and careful to advance the cause of Christ, whose ambassador he is (v. 20), by every means in his power, **in everything** (παντί) he is as thorough on the positive [illegible] **commending ourselves, as God's ministers** should — not commending ourselves as God's ministers (which would be διακόνους, accusative), but commending ourselves, as ministers (διάκονοι, nomin.) of God ought to commend themselves. The ministry and the minister [illegible].

4. In proceeding to show the [illegible] ways in which he "commends" himself, Paul develops, with ample eloquence, a graphic sketch of the conditions under which [illegible] which reminds us of the cognate description in iv. 8-11 (cf. 1 Cor. iv. 9-13), and which is more highly elaborated in xi. 22-33. The circumstances of the work, the opposition, persecution, pain, hardships, and privations [illegible] dealt with in [illegible] of phrases each introduced by ἐν; these were met in a spirit of patience and heroic *steadfastness* (ὑπομονῇ), which is therefore appropriately mentioned first. It was by this that he commended his ministry, without this it would have been exposed to reproach [illegible]. **In much steadfastness;** this idea governs the nine phrases that follow, which fall naturally into groups of three: (*a*) **in tribulations** (lit. crushings), **in necessities, in distresses** — words suggesting the pressure and constraint of circumstances, in virtue of which [illegible] a "narrow place." "The prevailing idea," as Stanley says, "is of pressure and confinement;

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

each stage being narrower than the one before, so that no room is left for movement or escape."

5. The next group (*b*) is more specific and definite; in three graphic words we see how keen and cruel was the opposition Paul had to encounter, and what it cost to be an apostle. **In stripes,** such as were administered to Paul and Silas at Philippi (Acts xvi. 23), **in imprisonments,** such as he had also to endure at Philippi after the stripes (both these words occur together in Acts xvi. 23—"when they had laid many *stripes* upon them, they cast them into *prison*"), **in tumults,** such as that stirred up against Paul and Barnabas at Antioch in Pisidia (Acts xiii. 50). ἀκαταστασίαις has been understood of Paul's unsettled life; a certain color is given to this explanation by the use of the verb ἀστατοῦμεν in 1 Cor. iv. 11, which is coupled, as here, with the idea of "toil" (κοπιῶμεν, ἐν κόποις); but the general usage of the noun in the New Testament (*confusion*, as in 1 Cor. xiv. 33; *tumult*, as in Luke xxi. 9) is not favorable to this interpretation.

As the second group (*b*) dealt with the sufferings Paul had to endure from determined opponents, the third (*c*) deals with the bodily hardships which he voluntarily took upon himself: **in labors** (hard work, perhaps manual (Acts xviii. 3) but more probably the reference is to *all* the strenuous work the apostle undertook for the gospel's sake); **in watchings,** probably not vigils, but suggesting, in a large way, all the night toil which was involved for Paul in his ministry of the gospel (Acts xx. 31); **in fastings.** Though it has been argued on the basis of xi. 27 that a distinction must be drawn between fasting and hunger, and that in this passage between voluntary fasting, as a thing opposed to necessity, is intended, it is more probable that the word has its proper sense (xi. 27). Each equivalent to "or" (Nestle) each of the three terms in the three groups is in the plural, the accumulation of these hard expressions seems isolated but frequent and familiar.

6, 7. The next eight phrases, like the preceding ten, are introduced by ἐν; but they are of a different nature. They indicate not the circumstances of his ministry, but its spirit. Those hardships, which would have crushed the life out of many a man, but furnished Paul with an opportunity to display the transcendent quality of his inner life. It is by this that he chiefly "commends himself as a minister of God"—**in** his general inward **purity,** though there may not impossibly be a latent reference to his chastity—in this case there would be a subtle rebuke of the moral laxity of the Corinthians; **in** his **knowledge,** peculiarly intimate and profound, of the gospel and the gracious will of God; **in the long-suffering** which he manifested amid persecution and insult; **in** his gentle **kindness; in the holy spirit, in love unfeigned, in the word of truth, in the power of God.** The *Twentieth Century New Testament* neatly renders the last four phrases thus: "(We recommend ourselves also) by a spirit which is holy, a love which is sincere, a teaching which is true, and an energy which is divine." But it may be doubted whether the words ἐν πνεύματι ἁγίῳ ought not to be rendered "in *the* holy spirit." Considering the preceding words, which express qualities of Paul's own inner life, there is certainly a strong temptation to translate "by *a* holy spirit" (that is, his ministry was characterized by a holiness of spirit). But it is perhaps, on the whole, more natural to regard *the* holy spirit as the source of the moral qualities just enumerated, and in particular of the *love* mentioned, the greatest of the virtues (1 Cor. xiii.) which immediately follows. There was no *hypocrisy* (ἀνυπόκριτος) about Paul's love; it was not a *mask* to hide other feeling. He commends himself "in the word of truth;" this has been taken to mean "by speaking what is true" (Conybeare, New Testament quoted); but there is nothing in the grammar to keep it from meaning simply *in the word of truth*, the word of truth; it is also [illegible] the latter phrase, however, [illegible] may refer to the power with which God proclaims his truth, a power which has its source in God.

[illegible] phrases introduced by ἐν [illegible] to three, prefaced by διά, which rather illustrate the way in which Paul "commends" himself and his ministry—not only in hardships, not only by the inner quality of his life, but **by** means

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

---

of (διά) the **weapons of righteousness on the right hand and on the left.** Paul's Christian life is a struggle, a battle, and for this he needs armor—an idea much more fully elaborated in Eph. vi. 10-17. His weapons are weapons *of righteousness*, that is, supplied by righteousness, or perhaps consisting in righteousness. His good character (flowing, of course, from the holy spirit, ver. 6) is his equipment: it furnishes him with weapons offensive, like the sword and the spear, *on the right hand*, and defensive, like the shield, *on the left*.

8. The διά of the next two clauses has hardly the same sense as in the first clause; not so much "by means of," but rather **through,** that is, *in it*, **glory and dishonor, through evil and good repute,** Paul commends himself and his ministry. "Whether men judge well of thee, or ill," says Thomas a Kempis, "thou art not on that account other than thyself." So whether men *spoke well* (εὐφημία) of Paul or ill, he always commended himself as a minister of God. Their words were a criticism not of him but of themselves; they revealed not the truth about Paul, but their own attitude to the gospel. Through glory and dishonor, through good and evil repute, he went steadily on his way, commending his gospel by his patience, purity, by his fidelity and love unfeigned, by the righteousness which girded him on the right hand and on the left.

9, 10. The remaining clauses, which are seven in number, take an antithetic form and are each introduced by ὡς. This group concludes the description of the way in which Paul and those like-minded with him commended themselves. Each of [illegible] the appearance with a deeper reality. **As deceivers** [illegible] charged with handling the word of God deceitfully (iv. 2, cf. ii. 17)—**and yet true: as being,** in the spiteful judgment of his opponents, **unknown** and obscure, "without proper credentials," **and** yet, as a matter of fact, **well known,** and acknowledged among all true believers, by "the power of God" (ver. 7) which wrought through him so manifestly though [illegible] **As dying, and BEHOLD** (cf. v. 7, [illegible] 2), far from dying, **we live** (cf. Ps. cxviii. 17). We have already seen how the hazards of the apostle's career turned his life literally into a continual process of dying (iv. 10, 11) even bringing him [illegible] times to the point of death (i. 8). He looked like (ὡς) a man marked for death, and his enemies would have wished him dead, but, behold! he lives, by virtue of the invincible "life of Jesus" which was in him (iv. 10). **As being chastised, and yet not killed.** He [illegible] may have pointed to his afflictions and hardships as proof that he was under the heavy hand of God. Paul does not deny the divine discipline (cf. xii. 21)—this is as real as the "dying" of the previous clause—but, in words suggested by Psalm cxviii. 18, he maintains that "he is not being delivered over to death." **As being grieved** not only in the estimation of his opponents, but in reality, **yet rejoicing evermore; as paupers, yet enriching many; as having nothing, yet having** firm (κατέχοντες) possession of **all things.** It is the literal truth that Paul was "poor," and "had nothing;" he even refused to avail himself of the support which he had a right to demand from the Corinthian church (1 Cor. ix. 12-18), yet in him there was a wealth of inner resource (cf. vv. 6, 7), and with these spiritual gifts he was able to enrich others. And though he had nothing, he yet held (κατέχω stronger than ἔχω) *all* things, all things were his, for he was Christ's (1 Cor. [illegible]).

It is [illegible] ordered to watch the heights to [illegible] is careful to [illegible] everyt[illegible] apostolic career, with its intense variety of experience; he surveys it, [illegible] rapid and breathless eloquence, touching on the fierceness of [illegible] he had to [illegible] conflict, and the [illegible] hardships he had to endure, then on the spirit in which he had encountered, and endured, [illegible] death and life, impotence and power, sorrow and joy, poverty and wealth which were so marvellously reconciled in

THE RESTORATION OF

N w re pnense me
t in his se of the [illegible] similarly — I speak as to children
I address
by YO
them by name cf. Gal. iv 1. enlargement of heart

11-13. **Our mouth is open unto you, O Corinthians.**

our heart is enlarged,

it is not in u
that you are cramped, it is in your own
hearts, that y
are cramped.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in *them*, and walk in them; and I will be their God, and they shall be my people

which they are surrounded. But immediately before Paul has been earnestly pleading for a larger place in the affections of the Corinthians, and in the paragraph that follows (vii. 2 ff.) this general thought is continued, and the opening metaphor is thoroughly cognate to those in verses 11 13 ("*make room* for us") Even if the passage vi. 14 vii. 1 be Paul's, it is difficult to suppose that, interrupting as it does the continuity of the context on both sides, this was its original place. But let us first examine the passage more closely

14. Do not become unevenly yoked with unbelievers. The present tense (γίνεσθε) and the use of the word *become* instead of *be*, yields a much more graphic sense than that supplied by the English versions:—"do not let yourselves become entangled with incongruous alliances." The abruptness of this sudden injunction is very striking, and, in the context, exceedingly difficult to explain It is just possible that there may be a backward glance at vi. 1, in which the apostle had entreated his converts to see that they did not receive the grace of God in vain: this would happen if they deliberately allied themselves with their heathen neighbors The word ἑτεροζυγοῦντες, yoked with one of another and different kind, recalls Leviticus xix. 19 (the more so as there is a direct quotation from Lev. in ver. 16) "Thou shalt not let thy cattle gender with a [illegible] of another kind," where the Septuagint uses the corresponding adjective ἑτεροζυγῶ; the [illegible] of the verse, though not its language, [illegible] Deuteronomy xxii 10 "Thou shalt not plough with an ox and an ass together" [illegible] ἄπιστοι, unbelievers, are the heathen who *do not believe* the Christian gospel; for a Christian to be associated with them would be an incongruity of the same sort as when animals of different kinds are yoked together No specific alliance is suggested by the passage. In 1 Cor. v 10, vii 12, x. 27, it is admitted that in Corinth the breach with heathen society could not be absolute; and this passage has consequently been interpreted as an injunction to avoid deliberate association with heathenism,—such, for example, as would be involved in marrying a heathen woman, or in taking part in heathen sacrificial meals, say at club meetings. On the other hand, verse 17 seems to imply that the breach with heathen society must be absolute.

14-16. There follows a series of five questions, in which the great contrasts of the moral life are rhetorically stated with much power and variety. **For what partnership has righteousness and lawlessness?** Sin is defined in 1 John iii. 4 as ἀνομία, lawlessness, disregard of the divine law, a disregard which often expresses itself practically as "uncleanness" (Rom. vi. 19, ἀκαθαρσία; cf. here ver. 17, ἀκάθαρτον, primarily ceremonial, but also moral uncleanness). The Christian's life is clean, moral, *righteous*. **Or what communion is there between the light in which the** Christian walks, **and the darkness** in which *unbelievers* live, and which, being evil, they love? These abstract expressions are now replaced by concrete; the principles of good and evil, light and darkness, are embodied in persons, most conspicuously in the two great protagonists of the moral struggle—*Christ and* Satan, here called *Belial*, or rather Beliar (by a not unexampled change of *l* for *r*). **And what harmony has Christ with Belial?** The original meaning of the word Belial is obscure. In the Greek version of the Old Testament, it is never rendered by a proper noun, always by some common noun: Psalm xviii. 4, 5, however, makes it probable that Belial was originally conceived personally (as in our passage)—apparently as a god of death or of the underworld. He is regarded here as the great antagonist of Christ. The contrast between the two great leaders, Christ and Belial, now passes into a contrast between their human representatives, the *believer* and the *unbeliever*: **or what portion has a believer with an unbeliever?** what do they *share* in common? Nothing. **And what agreement has the** (rather than *a*) **temple of God with idols?** The moment the idol appears in the temple, it ceases to be a temple *of God* the lifeless idol and the *living* (ζῶντος) God

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*, and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7.

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

---

are incompatible. He had [illegible] must be maintained. [illegible] his argument by adding [illegible] It is therefore [illegible] maintained and preserved [illegible]

16-17. For WE (*hemeis*) Christians **are the temple of the LIVING God;** [illegible] (*zōntos*) (living) shows [illegible] contrast is suggested [illegible] Some MSS [illegible] (*ἐστε*) (*ye are*), [illegible] for the same idea, and 1 Cor. [illegible] impurity desecrates the temple of the [illegible] The Christian church is the temple of God, in [illegible] God dwells [illegible] therefore be holy as He [illegible] God said," saith [illegible]

16. As God said (that), **"I will dwell in them and walk in them, and I will be their God and they shall be my people."** [illegible]

Wherefore, [illegible] God is holy, **"Come out from among them, and separate yourselves," saith the Lord, and touch no unclean thing at all** [illegible] of the departure [illegible] of the rupture with [illegible]

[illegible] **17, 18.** [illegible] **and I will receive you** [illegible] (*ἐν τῷ κόσμῳ*) of the country, wherein ye are sojourners). **And I will be to you a father, and as for you** (*humeis*) **ye shall be to me sons and daughters, saith the Lord Almighty.** This passage is modelled on 2 Sam. vii. 14. [illegible]

vii. 1. [illegible] **Seeing then, beloved** (for the

[illegible] **that we have promises like THESE** (ταύταις ἐπαγγελίαις) **let us cleanse ourselves** [illegible] it is worthy of note that the [illegible] himself in this chapter, saith **from every pollution of flesh and spirit, carrying holiness to completion in the fear of God.** As before (see vv. 1, 2) the derive breach with the theses that follow is suggestively expressed by the aorist (καθαρίσωμεν), and the long continuity of the process of [illegible] holiness is brought out by the present (ἐπιτελοῦντες). The moral life is [illegible] as well as negative. It demands [illegible] only a cleansing from pollution, but the [illegible] practice of holiness; and this effort, alike on its negative and its positive side, can only be effectively made in the atmosphere of *the fear of God* (cf. v. 11).

The genuineness of this whole passage has been frequently and seriously contested. As we have already seen, it can scarcely be denied that it breaks into the context in a rather inexplicable way. It is also maintained that the rhetorical accumulation of practically synonymous phrases in verses 14, 15 is quite unlike Paul; still [illegible] injunction to the Corinthians in vii. 1 to cleanse themselves from every pollution of [illegible] Paul. "In other places," says Bousset (who, however, in spite of his [illegible] decides on the whole for the Pauline authorship), "[illegible] names [illegible] together, to render [illegible] and [illegible] not [illegible] to [illegible] of tradition" [illegible] had been interrupted when he had [illegible] ver. 13, and that something had happened before [illegible] Or he may have added this passage for a similar reason, after re-reading his completed letter. It has also been acutely suggested that this passage may have been a fragment of the letter alluded to in 1 Cor. v. 9. Probably the real truth will never be known.

Whether Paul's or not, the passage sets before us some of the fundamental truths of the Bible. One is the infinite difference between good and evil, and the impossibility of compromise. On this point the teaching of the Bible is very stern and unmistakable. As in the first Psalm, there are only two classes, the righteous and the wicked; and the infinite difference in their characters will be matched by an infinite difference in their destinies (Ps. i. [illegible]). The man who thinks he is neutral is really on the wrong side. As Martineau [illegible], "At first sight, nothing can well appear more unnatural and defiant of all [illegible] this classification [of men into good and bad, friends and enemies of God] [illegible] moment you attempt to apply it to a [illegible] parting, as you go, the sheep from the goats, you perceive how little it answers [illegible] the effect would be of running it sharply [illegible]." Yet, as he points out, this is a doctrine which [illegible] the two [illegible] worlds, devout, and [illegible]

[illegible]

[illegible] **The fear of God** [illegible] which the whole life is [illegible] and [illegible] paration is rewarded with an eternal weight of glory.

Paul's Affectionate Appeal and Confession (vii. 2-4)

2. However the previous section (vi. 14-vii. 1) is to be explained, it is obvious that this paragraph continues [illegible] and [illegible] (vi. 11-13). There he [illegible] may [illegible] Corinthians and [illegible] their side, [illegible] was room, ample room, [illegible] he pled with [illegible] their [illegible] now con-

make room for us [illegible] heart. He deserves this, [illegible] wronged [illegible] of them [illegible] way — a [illegible] who had spent his [illegible] asked his [illegible] **We wronged nobody, we corrupted** [illegible] *death*, [illegible] **nobody, we took advantage of nobody.** [illegible]

[illegible] for the Indian [illegible] 17), [illegible] unknown [illegible] his fellow workers [illegible] charged with this [illegible] [illegible] his strictness [illegible] he-

[illegible]

3. [illegible] the [illegible] Paul [illegible] **It is not to condemn** you (lit. *not with a [illegible] condemn*) **that I speak** the truth of his previous words (vi. 11-13) ought already to have convinced them on [illegible] **for I have said before** (in [illegible] 11, 12) — **that you are in our hearts** (cf. Phil. i. 7) **to die and live together.** The general sense is plain — Paul is indicating the profound intimacy which exists between himself and them; but the precise reference is not so plain. Does Paul mean that he is ready to live and die with them, or they with him? In strict grammar, the latter explanation would seem the more plausible, as *ὑμᾶς* is the subject of the sentence. Paul really means, however, that he has them in his heart, and the concluding phrase may easily mean, that he would be willing to live or die with them. On the whole this is perhaps the more appropriate. The ambiguity of the Greek phrase might [illegible] duced in English: "You are in our [illegible] *ὑμᾶς ἐν τῇ καρδίᾳ ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν*. Or rather *death and life*, for it is significant [illegible] it is probably, that dying precedes the [illegible] Christ in faith, in order to live with [illegible]

4. [illegible] affectionate nature of Paul [illegible] he is in [illegible] πολλὴ [illegible] πολλὴ [illegible] πεπλήρωμαι [illegible] πεπαρακλήσεως) **Great** is my confidence in [illegible] πρὸς **you** [illegible] great is my boasting on your behalf

am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more

---

I am filled (was then, and am still: perf.) **with comfort,** and not only with comfort, but with *abounding joy.* **I experience an overflowing joy, amid all this affliction of ours.** The transition from the first pers. plur. (ver. 2) to the sing. in 3, 4 [illegible] we have here a peculiarly intimate [illegible] confession of feeling [illegible] become clear in the next paragraph.

Titus and His Encouraging News (vii. 5–16).

Paul now writes with great interest and particularity of the "delight" to which he had alluded, and of the manner in which he had been comforted. He was anxious [illegible] converts, especially [illegible] impression made upon [illegible] dealing with the case of the [illegible] incestuous man. It had certainly vexed him [illegible] he had done more [illegible] had kept [illegible] of Titus, who had [illegible] much more than [illegible] had hoped to expect.

5. In [illegible] 13, we were informed of the restless anxiety [illegible] Paul was [illegible] had hoped at most [illegible] Titus. We learn here [illegible] was [illegible] by the coming of Titus, or, Paul [illegible] comforted him by the coming of Titus. **For,** not only in Troas (ii. 12), but **also after we had come to Macedonia** and [illegible] Christian friends [illegible] **our flesh** (i.e. [illegible] human nature) **had no rest** (lit. perfect, *ἔσχηκεν*, vividly expresses the continuance of the unrest up to the moment [illegible]); [illegible] some MSS. [illegible] is said to have [illegible] here his *flesh* [illegible] there is [illegible] difference between the two statements, except that the former is more inner than the latter. *Flesh* suggests human nature, on the side of its weakness and frailty. **But in every direction (we were) afflicted:** the distress was both *external* and *inward*—**battles without** against adversaries, of [illegible] so earnest and daring a man we'll have no lack, and **fears within** [illegible] for the spiritual condition of his converts, for their attitude towards his letter, etc. [illegible] of words without verbs or connecting particles [illegible] expressive.

6. But his distress was relieved by the coming of Titus, and the coming of Titus was [illegible] the gift of God. It was not a mere accident, but a *divine* providence, [illegible] *παρουσία*. The real comforter was not Titus, but God. The opening [illegible] in the epistle (i. 3 ff.) had [illegible] upon the divine consolation experienced by the apostle in all his affliction. In this passage we are now considering Paul [illegible] us with a vivid concrete instance of it; for **He who comforts the downcast** (*ταπεινούς*, rather than *low-lying*, humble, is the meaning of *ταπεινοῦν* here)—no less than **GOD** Himself—**comforted us by the coming of Titus:** strictly *in* (*ἐν*), the coming was the element in which [illegible] the word *παρουσία* [illegible] used [illegible] of Christ. How much the coming of Titus meant to Paul at this crisis, and how directly he regarded it as an expression of the divine goodness to him, we have already seen in ii. 12 ff., where the very thought of it proves him to be a sudden burst of grateful prayer.

7. But it was not merely the sight of Titus' face that comforted him, welcome though that would be, but the tidings he brought of the Corinthians—their sorrow, their zealous interest in Paul and their fidelity to his instructions. **And God comforted us not by his coming only, but also by the comfort which he himself received from you** (lit. "the comfort with which he was comforted in respect of you, in your case"). Titus passed on to Paul the comfort which he had himself experienced when he saw the changed spiritual condition of the Corinthian church. Titus' *news* comforted Paul, **as he told us the story** (*ἐνν.*, pte. *ἀναγγέλλων*) **of YOUR longing** to see me, **of YOUR mourning** at the irregularities in the church and at your toleration of the offen

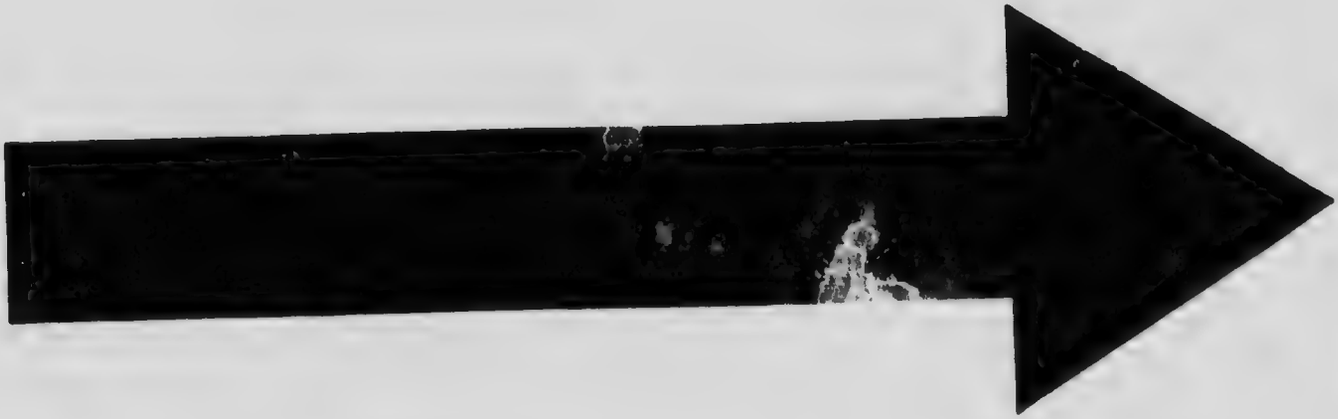
[illegible]

[illegible] and **of YOUR zeal on my behalf**, your earnest desire to obey me. I maintain my authority **so that**, by the news Titus had to tell me, **I was made even more glad** than by his mere visit, [illegible] sorrow and zeal which Paul had shown on their behalf. A response is now forthcoming from *them*.

8. Paul now reverts definitely and expressly to the subject of the letter (largely to 1 Corinthians; and, for the specific incident, cf. 1 Cor. v), which he had reason to fear might have merely vexed the Corinthian church, without producing the spiritual [illegible] which [illegible] to produce. **For, though I grieved you in the letter** which I wrote — the first epistle certainly contains some severe writing, which may well have humiliated and grieved the proud Corinthians — **I do not regret** it. A. V. takes the next clause εἰ καὶ μετεμελόμην with this one — "I do not repent, though I did repent." It seems much better with A. R. V. to take it with the following clause, where it makes a telling contrast to νῦν χαίρω, "now I am glad." **Though I WAS inclined to regret** it (this appears to be the delicate shade of meaning implied by the imperfect tense) — **for,** he adds parenthetically, **I see,** from the news Titus has brought me, **that that letter grieved you, though** but **for a season — NOW** that I know the whole truth, **I am glad** (χαίρω, cf. χαρῆναι, ver. 7). The reading in ver. 8 is uncertain, but the general sense is not affected. Some MSS. (followed by Westcott and Hort) omit γάρ after βλέπω — simply "I see that . . ." Westcott and Hort go further and suggest that βλέπω is "probably a primitive error" for βλέπων (partic.) — "though I repented, *seeing* that that letter grieved you." But the impression created by the parenthesis of the ordinary text is much more lively.

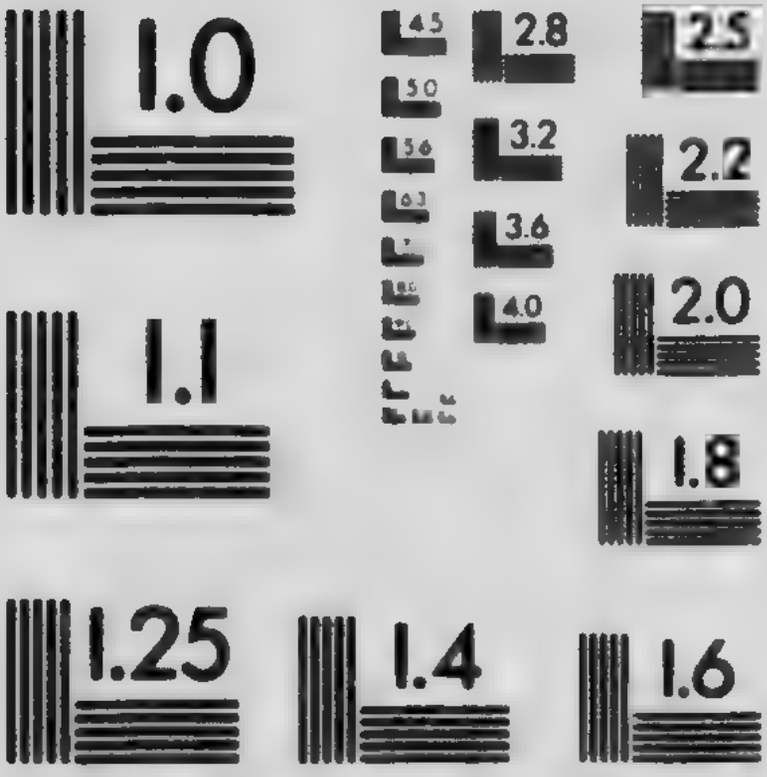
9. Of course Paul is not glad that they were grieved: to one who in life and death was one with his converts (ver. 3), the grief of his converts would be a grief to him. It is the fact that their grief bears spiritual fruit, and [illegible] (εἰς) a change of mental (μετα-[illegible]) and spiritual attitude, [illegible] **not because you were grieved, but because your grief issued in repentance.** Their grief was [illegible] because it took God into account, it was [illegible] (κατὰ Θεόν) **for you were grieved in a godly manner, that in no respect might you suffer loss,** in particular, in regard to your *salvation* (ver. 10) **from us.** [illegible] we find the same modest understatement as in ver. 2. The divine object (κατὰ Θεόν) of their godly sorrow Paul represents as that they might suffer no loss from him, such as they would have suffered [illegible] fact, not only no loss, but the profoundest gain — as he proceeds to show in verses 10, 11 — had come to them through Paul and his stern and candid [illegible].

10. He now contrasts the sorrow which they felt, blessedly issuing as it did in *repentance* and *salvation*, with that other sorrow, which he had feared was all they felt — that spiritually barren sorrow, which issues in despair and death. **For godly grief** — the sorrow which relates itself to God — **works,** effects, **repentance which issues in** (εἰς) **salvation that is not to be regretted.** It is very difficult to say whether the last adjective (ἀμεταμέλητον) should be taken with the word *repentance* or *salvation*; so far as the order of the words is concerned, either would be possible and normal in Greek usage. A. V. suggests a play upon the words which is very familiar in Greek — "*repentance* to salvation not to be *repented* of" — apparently a repentance which would never need to be repented of. But this play is not suggested by the Greek, which uses two different words — μετάνοιαν, ἀμεταμέλητον. On the other hand, "not to be repented of" might seem a somewhat tame epithet to apply to salvation, but such understatements are common and frequently expressive — cf. "a citizen of no mean city," hence a salvation which no one will ever regret having attained, however hard to reach, and however dearly bought (citation in Alford). On the whole, however, it seems more appropriate to connect



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I *did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

the adjective with the word "repentance." **But the grief of the world works out,** results in, **death.** The *grief of the world* is such as is felt by those who belong to the world, and not to the kingdom of God—grief in which the thought of God is not present, grief which is not κατὰ θεόν, which has no relation to God, grief which thinks only of its own humiliation, and which is not accepted as discipline (xii. 21) and as a means of spiritual progress. Such grief, having no outlook upon God and hope, can only consume, wither, *deaden* the soul, bring it to despair and *death:* salvation is impossible.

11. In corroboration of what he has just said about the effect of godly grief, he appeals to their own recent experience. It was *this very thing* (αὐτὸ τοῦτο) and not something else, that produced the marvelous change in the Corinthians which he proceeds to describe in detail. **For see!**—they cannot deny the evidence of their own eyes—**this very thing, your godly grief,** I mean—**what earnestness it wrought for you,** so unlike your previous indifference; **nay,** not only earnestness, *but* (ἀλλὰ) also what **self-vindication,** as you maintained your innocence before Titus, in the matter of the transgressor (1 Cor. v.): **nay,** not only self-vindication, *but* **indignation** at the transgressor; **nay,** not only indignation, *but* **alarm,** lest, if the situation should not improve, "I should come with a rod" (1 Cor. iv. 21); **nay,** not only alarm, *but* **longing** for me to come; **nay,** not only longing for me, *but* **zeal** against the offender; **nay,** a zeal which was not a mere unproductive emotion, *but* which expressed itself in the infliction of just **punishment.** With characteristic generosity Paul here says nothing of their former indifference (1 Cor. v. 2, 6) to their brother's disgrace, which had pained him so much, and evoked from him some very stern words: there had at least been no *positive* participation on their part, and Paul, in the exuberance of his joy at their fruitful repentance, is content to say that they have "approved themselves *in everything.*" **In everything you commended yourselves,** and showed yourselves **to be pure in the matter**—the disgraceful matter to which Paul does not wish to allude more specifically (τῷ πράγματι).

12. Paul admirably concludes (ἄρα) this description of the effect of his letter upon the Corinthians with the assertion that the *real* object of that letter was that they might learn how much they cared for him. They did not properly know this till their practical response to his letter had *revealed* (φανερωθῆναι) it to them. Certainly one of the objects of that letter had been to have the "wrong-doer" solemnly condemned (1 Cor. v. 3-5), but this was for the church's sake (1 Cor. v. 7) as well as for his own: the great object of the letter, however, designed by Providence if not by Paul, could only be read in the sequel, which revealed in them an earnest loyalty to him deeper than they had dreamed of. **So then, though I did write to you (it was) not for the sake of the** incestuous **man that did the wrong, nor yet for the sake of him,** the father, **that suffered the wrong, but that your earnestness on our behalf might be made plain among you** (πρός, not "*to* you") **in the sight of God,** in whose presence, when men are conscious of it, only sincere conduct is possible (iv. 2). Some MSS. (followed by A. V.) read τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν, "*our* care for *you.*" This is commonplace; the other is much more subtle and delicate, and quite in the skilful conciliatory vein that runs through the whole paragraph. **That is why we have been comforted,** because the object of the letter, as just defined, has been attained.

The Joy of Titus at the News He Brought (VII. 13-16).

The news of the changed situation in Corinth, which had so comforted and gladdened Paul (vv. 6, 7) had been brought to him by Titus: in a few additional words he lets the Corinthians feel how much that news had meant to Titus, as well as to himself. Titus, too, had been refreshed and cheered by what he had seen in Corinth, and his heart went out to the people, as he thought of the welcome they had extended to him. It was the more important for Paul to reassure the Corinthians of the

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I *made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

great place they had in the heart of Titus, as he was returning to Corinth in connection with the collection to be discussed in the next two chapters (viii. 6, 16, 23).

13. Paul has just spoken of the *comfort* he had experienced at the successful issue of his letter. But there was more than comfort, there was delight. Paul rejoiced with those who rejoiced, and the manifest happiness of Titus, as he came back with his good news, had provoked Paul also to happiness, indeed to a transport which he can only describe by the somewhat unusual device of two comparative adverbs (περισσοτέρως μᾶλλον). **And in addition to** (or possibly simply *in*) **our comfort, we were made the more exceedingly glad by the gladness of Titus**—his gladness being **because refreshment** (ἀναπέπαυται comes first, and is emphatic) **has come to his spirit from all of you** (ἀπό, *from:* they are the *source* of the refreshing). Titus may well have started for Corinth with misgivings, but he found there a reception as unanimous (πάντων) as it was surprising. It is his *spirit* that was refreshed, just as it was Paul's *spirit* (ii. 13; *flesh*, vii. 5) that was troubled.

14. Despite the strained relations between Paul and the Corinthians—on their part at least, though not on his (vi. 11-13)—he yet believed in them, and was not afraid even to boast of them to Titus—(cf. ix. 2, where he boasts of their liberality). Paul's confidence may have helped to allay Titus' misgivings, when he started; and Paul relates here with evident pleasure that his confidence in the Corinthians had been more than justified by their treatment of his emissary. He had spoken the truth, as indeed he always speaks the truth. **For if I have made any boast to him about you, I was not ashamed**—you showed the qualities which I had told Titus you would show. **On the contrary,** so far **from having any occasion** to be ashamed, **this boasting of mine** about you (some MSS read ἡμῶν this boasting *about you*) **before Titus proved true, just as all my words to you were true.** The apostle cannot help glancing here at the charge of ambiguity and insincerity, which seems to have vexed him deeply (i. 16-18, ii. 17, iv. 2). He had spoken the truth *about* them—Titus can certify to that: he gently reminds them that all his words *to* them (the reference is not to his teaching) were just as true as his commendation of them.

15, 16. And Titus is as happy as I am. **His heart** (σπλάγχνα, cf. vi. 12) **goes out to** (lit. *is towards*) **you the more abundantly, as he recalls the obedience of you all** (to the message sent by Paul)—**how with fear and trembling you welcomed him.** These words might be taken literally, as the message was a stern one, involving a solemn condemnation of the evil-doer (1 Cor. v. 3-5); but they may imply no more than that high and scrupulous seriousness with which the relations between a people and its minister (or, as here, his representative) should be sustained. Here, as before (ver. 13) the respect and welcome offered by the Corinthians to Titus are unanimous (πάντων), and, for the moment, Paul's cup of happiness is full: **I am glad that in every respect I am of good confidence through you**—not "I am confident in you," but "I am confident, courageous, and this feeling of mine reposes *in* (ἐν) you—you are the source of my confidence." Courage was one of Paul's watchwords (v. 6, 8), and he pays his Corinthian converts a great compliment in regarding them as the inspiration of his confidence. Stanley gives the sense well—"I am bold through your encouragement."

This whole chapter (together with vi. 11-13) is an interesting revelation of Paul's large humanity, and of his great capacity for, and need of, friendship. The joy that shines upon the face of Titus is reflected upon the face of Paul. He is comforted by the sight of him (ver. 6), he is made happy by the story he brings of the fine Christian feeling displayed by his distant Corinthian friends. He cannot bear to think that there is any misunderstanding or estrangement; it is a deep necessity of his nature that they make room for him in their hearts (ver. 2); they are in his heart for life and death (ver. 3).

And though their errors had been neither few nor trivial, he frankly recognizes their admirable qualities, even when the tension was keen; and he speaks of them to his friend Titus with pride, knowing that his confidence in them will not be put to shame. He is vexed when they are vexed; but he is too true a friend to say Peace, when there is no peace. It is his duty to write the letter which will grieve them, but he writes it, in the faith that it will bring them to a better mind; and he can hardly find words to express the consolation and the happiness with which his soul was flooded at the news of their Christian reception of Titus and their obedience to his message. The words *comfort* and *joy* chase each other throughout the paragraph. One can feel the passion of the friend and the orator beating behind the swift and breathless references to their longing, their tears, their zeal, their earnestness, their self-vindication, their indignation, their terror. They are the impassioned words of one who loved the men to whom he preached, of one who felt that he was indebted to them for no small measure of his happiness and courage.

VII

on of
ssage.
other
feel
orator
thless
their
ndica-
They
who
d, of
them
s and

COLLECTION FOR THE POOR AT JERUSALEM (viii.–ix).

CHAPTER 8.

1 MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

Paul now addresses himself to the question of the collection for the poor at Jerusalem, and his treatment of this question is so full as to justify us in regarding these chapters as constituting one of the great divisions of the epistle. Paul had good reason for regarding this collection as a matter of peculiar importance. He recognized that the attitude of the Corinthians to it would be no unfair test of their religion: it would show how well they had learned the grace of the Lord Jesus Christ, who, though He was rich, yet for their sakes, had become poor (ver. 9). But, apart from this, Paul had been commissioned by the leaders of the Jerusalem church, when they gave him the right hand of fellowship and acknowledged him as missionary to the Gentiles, to "remember the poor," and this naturally he was "zealous to do" (Gal. ii. 10). The importance of the subject to Paul justifies his relatively elaborate treatment of it, and the Christian wisdom and tact with which he handled men and affairs are nowhere more conspicuous than in this discussion.

The Example of the Macedonian Churches (viii. 1-7).

1. The passage opens skilfully. Paul is about to appeal to the liberality of the Corinthians, to urge upon them to show themselves as strong in this virtue as they were in others (ver. 7); he has already prepared the way by expressing, at the end of the last chapter, his joy and confidence in them. *Noblesse oblige*: they cannot afford to disappoint the confidence which their own noble conduct has raised in the bosom of the apostle (ver. 1). Of course he has arguments to advance—the example of the impoverished Christians, most of all the example of Jesus, but before he starts the discussion at all, he lets them feel that he is conscious of dealing with men, who have already gladdened his heart and raised his hopes high. Thus illiberal objections are almost disarmed by anticipation, especially as he addresses them affectionately as *brethren*. **Now** (δέ starts a new subject), **brethren, we** should like to **inform you of the grace of God.** He is about to speak of money, but he never once mentions it: it would even seem as if he deliberately avoided the word. He lets the light of religion play about it, and in that light it is transfigured. If men give, it is of *the grace of God*, who has endowed them at once with the power and the desire to give. So the liberality of the Macedonians Paul characteristically describes not so much as *their* gift to the Jerusalem poor, but as *God's* gift *to them*, **given in** (or *among*: practically almost equal to *to*) **the churches of Macedonia,** such as Philippi, Thessalonica, Berœa, which Paul had visited (Acts xvi. xvii.). In ascribing the Macedonian liberality to the grace of God, Paul makes it plain that he has no desire to praise the Macedonians at the expense of the Corinthians; it is God who worketh in them (Phil. ii. 13).

2. The divine grace bestowed upon the Macedonians was manifest in this **that, sorely put to the test as they were by affliction,** so far were they from repining or succumbing that they rejoiced—they *triumphantly* stood the test of affliction; and **the abundance of their joy and their deep** (lit. reaching *down to the depth*) **poverty abounded** and overflowed **into** a stream of liberality,—here effectively described, in contrast with their *poverty*, as **the RICHES of their liberality.** Besides the general poverty from which Macedonia was suffering at that period, partly as the result of the Roman civil wars, the Christians would be subjected to special persecution (1 Thes. ii. 14; cf. Acts xvi. 20); but *in* (ἐν) their joy abounded, and, *poor* as they were, they expressed it in a wealthy liberality. The thing was so remarkable that the language takes the form of paradox; notice, too, the repetition of the strong word *abound*. Their ἁπλότης (simplicity; then, simple *liberality*) was the combined result (εἰς) of their joy and their poverty; like the widow's mite (Luke xxi. 3 f.). Her poverty too was deep (κατὰ

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and in your love to us, *see* that ye abound in this grace also.

βάθους), but her liberality was abundant — she "cast in more than they all."

3, 4. How eager and energetic the Macedonian liberality was we see from the following breathless sentences (verses 3–5). **For according to their power, I bear witness, yes, and beyond their power, they gave of their own accord** — not only without solicitation from us, but actually **soliciting us with much entreaty for the privilege of sharing in the ministration to the saints** (lit. for the *grace* [or favour] and fellowship [or participation] in ministering etc.). To the Macedonian alacrity the hesitation of the rich young man forms a pathetic contrast (Mat. xix. 16 f.). The same word χάρις is here used as in ver. 1: their χάρις to others is, in another aspect, God's gift to them. The construction is somewhat obscure: probably the words "grace" and "fellowship" are governed by the idea of ἔδωκαν (gave) which follows in ver. 5: though grammatically, their government by δεόμενοι (beseeching) is not absolutely excluded: in either case, the essential meaning is as above. There was more than spontaneity (αὐθαίρετοι) on the part of the Macedonians, there was enthusiasm; they counted giving as a privilege — especially giving to the *saints*, distant though they were, for they were brethren in Christ — and they were so eager to secure this privilege that they actually begged for it earnestly, Paul perhaps being at first unwilling to take much from men so poor. They gave of their own accord, that is, without *human* solicitation, but the *divine* will was acting on their wills (ver. 5). (The words δέξασθαι ἡμᾶς, "that we would receive (the gift)" A. V. are not found in the great MSS.: they are simply a gloss, and are rightly omitted in A. R. V.).

5, 6. And their giving was **not as we had expected** — from poor and persecuted people not much was to be expected — **but they gave THEMSELVES to the Lord first and to us** His ministers; and the impulse to this exuberant and self denying liberality came, as it only could come, **through the will of God.** His was the will that touched their wills and inspired them to give so lavishly out of their poverty. The idea is not that they gave, first themselves, and then their money, but that they had poured themselves into their gift. They had made the great renunciation of self: consequently, with their resources they served not themselves, but the Lord. Stanley and Bernard, however, take the reference to be "the devotion of personal service in the work of spreading the gospel, such as was given by Sopater of Beroea, Aristarchus and Secundus of Thessalonica (Acts xx. 4) and Epaphroditus of Philippi (Phil. ii. 25)"; — they gave "not merely their money, but 'themselves' to his service as constant companions." **And the result** or effect (εἰς τό . . .) of their unselfish generosity **was that we urged upon Titus that, as he had made a beginning before** with the collection, during his former stay at Corinth, **so he should also go on to complete among you** (εἰς ὑμᾶς, lit. "in regard of you": his activity was to be directed *towards* them) **this grace** of liberality **also** (χάρις, cf. note on vers. 1 and 3). The grace of liberality is not here contrasted, as in ver. 7, with other graces, e.g. zeal and repentance (ver. 11, 13 f.); the καί refers not to *this* grace, as opposed to others, but to the whole class: besides the other work which Titus had to do, he was *also* to attend to *this*.

7. But enough of this: Paul breaks off the appeal to the Macedonian example, and [illegible] them, as it were upon their honour. Men who so [illegible] generous, will surely not fail in the grace of liberality. **As ye abound in EVERYTHING — faith, utterance, knowledge, earnestness of every kind, your love to me** (lit. rising *in* you, and resting *in* me, as its object) — **(see) that ye abound in this grace also.** In the last clause there is an ellipse of some such verb as "see," "I entreat you"; probably the idea of πρακτικόν [illegible] is unconsciously felt. Instead of τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, Westcott and Hort read τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγ. (my love to you); but to regard Paul's love for the Corinthians as a grace of *theirs*, is distinctly artificial.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The context demands the mention of a gift which they themselves exercise, comparable to faith, utterance, etc.: hence "your love to me." These words of Paul are not an idle compliment. In point of fact, the Corinthians did possess these graces: the first epistle opens with a grateful acknowledgment to God that this is so (1 Cor. i. 4, 5: cf. xii.). And Paul, with his keen knowledge of human nature, commends them for this in order to stimulate them to something harder still. But one can hardly fail to detect, beneath the praise, a gentle note of irony. They abounded in *everything*, in spiritual gifts of no mean order; but what of their attitude to material things? were they ready to make a Christian use of *money*? They had many graces; had they grace enough to part with their money in the interest of their needy brethren in a distant land? Paul's is an eminently practical gospel, which does not lose itself in speculation, but which bravely faces the tests and demands of ordinary life.

Another Plea for Liberality (viii. 8-15).

8. The Macedonian example was wonderful. Deep as was their poverty, they yet begged for the privilege of giving, and their generosity surpassed all reasonable hopes. But there was another example higher still, that of "our Lord Jesus Christ," and incidentally Paul illumines the whole question of Christian giving, by casting the light of that radiant Example upon it. This is the glorious process, for he feels even the appearance of rhetorical in a matter of this kind. **It is not by way of command that I speak;** if he has mentioned the example of the Macedonians, it is simply because this will enable him to [illegible] the sincerity of their love to their distant brethren in Christ. **But by holding forth before you the earnestness of OTHERS,** I am (supply λέγω) **testing the sincerity of YOUR love also.** The example of the Macedonian earnestness is the [illegible] with which the sincerity of the Corinthians is tested. ἑτέρων (others) and ὑμετέρας (your) are emphatic.

9. Paul has no desire to *command* the Corinthians to go and do likewise. Nor has he any need, for they have the perennial inspiration of the supreme Example. **Ye know the grace of our Lord Jesus (Christ)** — the grace manifested by Him, and which showed itself in this **that for YOUR sakes He became poor, though He was rich, in order that YOU, through HIS poverty, might become rich.** It is very significant of the grandeur of the thoughts by which Paul was habitually haunted, that he introduces this great utterance quite incidentally as a reason for his not urging the Corinthians to liberality in a tone of command. The great example of Jesus ought to be a sufficient stimulus to those who believe in Him. In the words *being rich* Paul is clearly thinking of the pre-existent Christ, and the riches are the glory which He had with the Father "before the world was" (John xvii. 5). The classic elaboration of the thought here simply presented is the great passage in Phil. ii. 6-8. The word ἐπτώχευσε, while grammatically it might refer to the poverty of Christ's earthly life, much more naturally refers to His *entrance* upon that life, to His "taking the form of a servant." The incarnation is the supreme manifestation of "grace," and the incomparable incentive to liberality. How far removed this doctrine is from being an abstraction to Paul is shown by the altogether natural and even incidental way in which it is introduced as the great motive to liberality; and almost more by the very personal turn the statement of the doctrine takes: "Christ, being rich, became poor, not merely for the whole world, but for *you* Corinthians." The image of the doctrine is definite and particular, it is a Corinthian actor: Christ, being rich, became poor, "that *you*, through *His* poverty, might become rich" with the heavenly riches, [illegible] reconciliation to God which comes through Christ (v. 18), liberty (iii. 18), life (v. 11). *You* (ὑμᾶς) and *His* (ἐκείνου) are very emphatic. Christ and the incarnation furnish the most overwhelming exhibition of "grace," to a Christian the greatest conceivable inspiration to liberality. For the last clause suggests, though it does not directly state, that Christ is more than an example: the wealth that He brings us, is only ours *in Him*. He is the source of the liberal life as well as its pattern.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*, that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For I *mean* not that other men be eased, and ye burdened:

14 But by equality, *that* now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

10, 11. However, it is only **an opinion,** not a command (ver. 8) **that I give in this** ... This sentence points back to ver. ... conclusively that the great ... 9 is quite parenthetical. **For ... for your good, seeing that not only in the matter of doing but also of willing you made a beginning last year before** the Macedonians (cf. I Cor. xvi. 1). "*This* is expedient for you:" what? Perhaps that Paul offers them an opinion, rather than a command—for people who had shown themselves so eager in willing and doing, the tone of command would be unseemly; but more probably *this* refers to the grace of liberality in which they are to abound (ver. 7). Let them continue as they had begun. Much doubt hangs over the interpretation of the phrase "not only to do, but also to will." As the will must precede the deed, the reverse order would seem the more natural, and is indeed read by the Syriac version (not only to will, but to do). With the present order, θέλειν has been interpreted as "to be willing to do," and the sentence would run "not only to do, but to do it willingly." The word, however, cannot bear that meaning. Henrici explains it as a climax pointing backwards: "you were before the Macedonians not only in carrying out the collection, but also in desiring it" (note the difference between the present θέλειν, and the aorist ποιῆσαι). That the subject of the collection was already in their minds is shown by their question which Paul answers in I Cor. xvi. 1. Bresset suggests (without, however, any textual warrant), that the original meaning was "not only with the doing, but at any rate with the willing." It is difficult to see how so simple and natural a reading could ever have been transformed into our present text. But there is no doubt that, besides making good sense in itself, it forms admirably to the following sentence. **But now,** seeing that you were first in *willing*, **go on to complete the doing also**—crown (ἐπί) the will with the deed—**that, as the readiness to will (was there), there may also be the completion according to (your) means** (not, as A. V. "*out of* that which ye have"). Enthusiasm is worth little, especially to trying men, unless it *accomplishes* something.

12. But Paul is ever reasonable and practical. The gift is to be *in proportion to the means* of the giver. If men give "*beyond* their power" (ver. 3) the heart of the apostle is exceeding glad, but he does not expect that (οὐκ ... ἠλπίσαμεν, ver. 5); he is content if they give "*according to* their power" (ver. 3). Men are not expected to give what they do not have. The spiritual value of the gift depends not on its amount, but on its inner quality: the great question is whether it be the gift of those who have "first given themselves" (ver. 5). It may be much or little, but it ought to be given with readiness, and it ought to be in proportion to the means: **for if the readiness is there, it is acceptable according to what a man may,** in any given circumstances, **have** (ἐὰν ἔχῃ, subj.) **not according to what,** as a matter of fact (ἔχει, indic.) **he does not have.**

13-15. The idea of the collection, Paul now points out, is not to ease the one party at the expense of the other, but to produce that relative equality (πρὸς ἰσότητα ἐν τῷ νῦν) which is the ideal condition of things, and which is suggested by the story of the manna. **For it** (my object, or, the purpose of the collection) **is not that others may have relief (and) you trouble. But, on the principle of equality, YOUR abundance at the present juncture is for** the supply of **THEIR deficiency, that THEIR abundance may** perhaps on some other occasion **be for** the supply of **YOUR deficiency, in order that there may result equality.** The meaning of the sentence is plain, but its punctuation and division are not so certain. The first clause may be taken, as above, independently, assuming an ellipsis, and a colon put at "equality," as in A. R. V.; but it is also

possible to regard the two verses as one continuous sentence, thus: "For not in order that there may be relief to others, and distress to you, but on the principle of equality, your abundance in the present juncture is to supply their defect, etc." The last clause probably does not mean "that their *spiritual* wealth may supply your deficiency," but simply that, if ever the tables should be turned, they rich, and you poor, then their superfluity would relieve your distress, as yours may now relieve theirs. The prominent word in the verses is *equality*: the liberality which Paul urges is to produce that equality and balance of resources which is only just and fair, especially among brethren; and this point he illustrates—it is hardly intended as a proof—by a reference to the manna story in Exodus xvi. 18 according to which this equality was providentially secured. **In the words of scripture, "He that (gathered) much had nothing over, and he that (gathered) little had no lack."** With ὁ, we have to supply συλλέξας (gathered) from the συνέλεξαν of Exodus xvi. 17.

The question considered in these paragraphs—the place of giving—is one of the most delicate that confronts the members or the minister of a Christian church, and Paul shows his customary tact in refusing to be dictatorial. He will only hazard an opinion; but his opinion is presented so persuasively and supported by examples of such overwhelming cogency that it has the practical effect of a command for the unsophisticated conscience.

He wishes to inspire his Corinthian "brethren" with a Christian view of money, and in this connection his frequent use of the word *grace* (χάρις) is extremely significant. The liberality which the Macedonians showed (ver. 4) and which he entreats and expects the Corinthians to show (ver. 7) is described by the very word which he uses to describe the spirit which prompted Christ to leave His state of [illegible] and become poor, that we might be enriched by His poverty. If it is [illegible] to give to the needy, it is only because God has first given to him the resources and the will to use them. So he [illegible] himself a gift of God, a grace, a manifestation of the "grace of God" (ver. 1). And not by any means the least important [illegible] who shine in other walks of virtue, are ignominious failures here. It is possible to be a man of eloquence and even faith, and yet to be mean (ver. 7). But the practical Paul is not content with the graces of faith and utterance and knowledge and earnestness; his converts must abound in this other grace of liberality also. The grace of our Lord Jesus Christ was supremely manifested when He divested Himself of His heavenly περίσσευμα (superfluity; ver. 14), abandoning it to enrich a needy world—or, as Paul more trenchantly and personally puts it, "to enrich *you*"—and the followers of the Lord are most like Him when they too give of their abundance to supply the needs of others. And it is not enough that they intend or will to do it, they must do it (ver. 11); their zeal must be concentrated in action, it must get itself translated into *accomplished* fact.

Liberality, however, must be rational. It must be enthusiastic—"if the zeal be there, it is acceptable"—but yet it must soberly take all the facts into account. It must not give what it does not have: it must not wilfully throw away its resources. The gift is to be given with readiness, but also with a sense of proportion. It has to bear some relation to a man's means. Much or little, it will be acceptable, if it be "according to what he has." It is not the amount that matters, but its spiritual quality, the amount of "readiness" it represents. If this is as it should be, then a just and even generous proportion will be guaranteed. Niggardliness will be impossible to the redeemed, to those who "know the grace of Christ" (ver. 9). This is only another way of saying that the gift will be at least proportionate, and more probably generous, if the giver has first of all given himself. Men who have "first given themselves to the Lord" will not be mean in their gifts to His needy brethren. As brethren, they should share alike; approximate *equality* should prevail (ver. 14); and if one has abundance and another lack, the Christian instinct is to right the balance at once: for ye know the grace of our Lord Jesus Christ.

Great is the force of example, and the example of the poor and persecuted Macedonians was a source of peculiar joy to Paul. Their liberality surpassed him, he expected them no doubt, as Christian men, to give according to their means (ver. 11), but they did more, they gave even beyond their power, willingly, enthusiastically, without solicitation, even vehemently importuning Paul, who may well have hesitated to accept gifts so lavish from men so poor. These were the gifts of men who had given themselves, and Paul holds up their example as a spur to the Corinthians, though he will use no word of command. Why should he to men who are already acquainted with the grace of Christ?

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

For here after all is the supreme Example. No human liberality, however affectionate and generous, could be compared to the grace of Him who "for your sakes" deliberately descended from the heavenly heights to the valley of humiliation involved in an earthly career. To bring the incarnation into connection with so mundane a matter as a collection of money for some poor strangers is very daring, but altogether in the manner of Paul. He reinforces the humblest duties by the most powerful inspirations: we see the way best when the light is brightest. A heart controlled by the thought of the incarnation and all that it involved, could not be other than generous to the needy, especially to the needy "saints" (ver. 4). But the Christ whose grace is so resplendent and persuasive in the incarnation, wins His true place and wields His true power among those who love Him, not so much because He is their example, but rather because He is their Lord. They long for a share in ministering to others according to their means, because they have first given themselves to *the Lord* (ver. 5).

On this passage, Stanley has some suggestive remarks. "This text," he says, "leading to viii. 9, "from ringing forward prominently the fact of our Lord's poverty as an example, gave rise to the mendicant orders, as founded by St. Francis of Assisi, who in this respect believed themselves to be following the model of our Saviour's life. Such a result is doubly curious. It was how a parenthesis, incidentally introduced, became applied, for a temporary purpose, to the generosity of the Corinthian church, has given birth to an immense institution, at one time spread over the whole of Europe. It shows how much of the extravagance of that institution might have been checked by acting less on the letter, and more on the spirit, of the passage in which the text occurs: a passage of which the general tendency is the very opposite to that which could reduce the feelings of generosity to a definite and uniform system."

Arrangements for the Supervision of the Collection (viii. 16–24).

The management of a collection, as of every other work involving organization, demands not only spiritual enthusiasm, but business capacity. Practical details have to be attended to, suitable officers have to be appointed, every suggestion of suspicious methods and motives has to be sedulously avoided, so that while the work advances the glory of the Lord (ver. 19) and must be able to bear the scrutiny of Heaven (ver. 21), it must be no less honest and honorable in the sight of men. In arranging for the collection destined for the poor Christians, Paul shows his customary sagacity. There are always mean men ready to assume the worst of any one who has money to administer; so, to avoid even the appearance of suspicion, Paul associates with his colleague in this other two Christian brethren, one whose name had already run through all the churches, and another whose earnestness had repeatedly proved, and the Corinthians are charged to show their liberality in the face of the churches as represented by these their delegates.

16, 17. **Now thanks be to God** (the word χάρις has been in Paul's mind all through the chapter, here it is used in a new sense) **who** continually (διδόντι, pres. ptc.) **puts into the heart of Titus the same earnestness on your behalf** as I myself have. *Earnestness* (προθυμία) is one of the Christian graces. Corinthians have it (ver. 7), and Paul has it. Paul sees in it a gift of God, which he hopes to see in the Corinthians, which he hopes to see in Titus, which he knows he has himself. [illegible] Christian that [illegible] the [illegible] of the [illegible] would be [illegible] (ver. [illegible]) of the earnestness of Titus; *firstly*, **because he accepted the exhortation** to which Paul alludes in ver. 6 (παρακλήσει, παρακαλοῦμεν), thereby at once showing his humility, and [illegible] his authentication from Paul; **and** [illegible] **in his great earnestness** (literally, *being more earnest* than to need an exhortation), **he is actually going forth to you of his own accord** (for αὐθαίρετος, cf. ver. 3). The past tenses in this passage are epistolary; by the time the Corinthians read the letter, the fact will be that Titus *went* forth, and Paul *sent* with him the brother, etc.

18 And we have sent with him the brother, whose praise in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is ministered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved

---

18, 19. And we are sending along with him — why he does not allow him to go alone we see in ver. 20 — **the** mentioned **brother whose praise in** the matter of **the gospel is through all the churches,** a phrase which shows the unity of purpose that, even at this early date, existed among the Christian churches throughout the world. Many guesses have been hazarded as to the identity of the brother, but certainty is quite impossible. As "the brother" means a Christian brother (comp. ver. 23), "brother" is likely to mean the same person, and that he probably not the brother of Titus. On the strength of the phrase "the gospel," he has been identified with Luke. But "gospel" could hardly have been used so early of the written gospel. Luke's gospel was not yet written. Who the brother was we do not know, though he was already famous "in the matter of the gospel" (probably in preaching throughout the churches) and of whom incidentally shows us how great and lamentable are the gaps in our knowledge of the early Church. He is referred to again in xii. 18. **And not only** is he praised throughout the churches, **but also** (he has been) definitely **elected by the** Macedonian over to **churches** (to be) **our fellow-traveller in** connection with **this gift** (the grace, or the collection) **which is being administered by us, to the glory of the Lord and to show our readiness.** Elsewhere (cf. ver. 11, and esp. ver. 20) Paul uses the last word [illegible] of the [illegible] (collection) [illegible] with A V [illegible] [illegible] A V [illegible] the phrase [illegible] "to the glory of the Lord" [illegible] "to the glory of God" [illegible] "to the glory of God and our Lord" [illegible] the one case, the meaning will be that the Lord is glorified by the charity specially manifested to the churches, on the other, that the association of the two [illegible] the suspicion of misappropriation of the funds, I thus contribute to the glory of the Lord. The former seems the more natural. The collection also gives Paul occasion to show his [illegible] in the poor Christians of Judæa, in accordance with the charge laid upon him (Gal. ii. 10). How the brother referred to was elected we do not know; the word (χειροτονεῖν) suggests primarily a show of hands. The choice of a man who was not only favorably known throughout the whole of the then Christian world, but who had been definitely elected by the churches, would be a guarantee to the Corinthians that Paul was prepared to welcome their challenge of scrutiny of his arrangement, in the matter of the collection.

20, 21. It is a pity that such precautions should be necessary; but Paul knew human nature, and he did not think it beneath his dignity to take the precautions necessary to safeguard his honor, with which was involved the "glory of the Lord." So he associated with Titus this unnamed brother, **avoiding this, that any one should blame us** — as a matter of fact, the sequel shows us that his precautions were not unnecessary (xii. 17 f.) — **in the matter of this liberal collection which is being administered by us.** Throughout the section, the word "money" is significantly avoided. The collection, which in ver. 19 is described as a gift of grace, is now a (ἁδρότης). The adjective (ἁδρός) means "full," and the noun (ἁδρότης) in this context, a "[illegible]" contribution, an indirect compliment and thanksgiving. [illegible] precautions [illegible] who lived before the Lord [illegible] before men, and to prevent [illegible] and the cause of unnecessary misunderstanding. **For we are careful for good (appearances) not only in the Lord's sight but also in men's.** This is a reminiscence of the Septuagint of Prov. iii. 4 (which does not quite represent the Hebrew: "Thou shalt find favor and good understanding in the sight of God and man").

22. And with them — with Titus and the brother elected — **we are sending** (epistolary aorist, συνεπέμψαμεν) **our brother** —

diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, he is my partner and fellow helper concerning you: or our brethren [illegible], they *are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER

1 For [illegible] the saints, it is superfluous for me to write to

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many

---

t Paul's brother, but some Christian brother — **whom many times in many matters we have proved to be earnest** (earnestness is an indispensable virtue, ver. 16) — **but now far more earnest through the great confidence** he has been led to place **in you** by the encouraging report of you that Titus has brought back. A. V.'s "the confidence which *I* have in you" is hardly correct. This brother was well known to Paul, and recommended by him with as much confidence as the other more famous "brother" of ver. 10. Paul is ready to stand by every member of the delegation. **If (questions are asked) about Titus, he is my colleague and fellow-worker in relation to you: if our brethren** — the two whom he has just mentioned — **(are in question), they are emissaries of churches, the glory of Christ.** Titus was certificated by *Paul*, the other two by the *churches:* only one is expressly mentioned as having been elected, but the churches no doubt approved, whether formally or informally, Paul's choice of the second brother. The word ἀπόστολος is here used in its more general and liberal sense, of *one sent forth*. Coming from such a man as Paul, with his keen insight into character and his magnificent conception of the Christian ideal, the last two words are an extraordinary eulogy of the two delegates; for they surely mean more than that these were "men whose work tends to Christ's glory" (Alford). In their face the glory of Christ Himself was in some measure visible, as in His face the glory of God (cf. iv. 6).

24. Practical exhortation by way of conclusion (οὖν). **Now then in the face of the churches** as represented by these their delegates, **offer them a** practical **proof,** by a generous contribution, **of your love** (whether *to me*, cf. ver. 7, or to the poor Christians in Judea), **and** thus a verification **of our boasting on your behalf,** boasting to which Paul several times alludes (vii. 4, 14, ix. 2). The Corinthians must, by their liberal conduct, show that he had spoken the truth about them. The churches were watching what the Corinthians would do, and the Corinthians must rise to the occasion. Instead of the smoother ἐνδείξασθε (aorist) some good MSS read ἐνδείκνυσθε (present), in which case the sentence would be tautological.

Paul's Earnest Hope That the Collection Will be Ready When He Comes
(IX. 1-5)

The subject of the collection might seem to have been already presented with reasonable adequacy. Paul has directed the thoughts of the Corinthians to the stimulus of the Macedonian example, and to the unfailing inspiration that lies in the incarnation. He [illegible] ought to be in proportion to their means, and urged upon them the duty of completing what they have begun; and finally he has taken steps to secure the fund from any suspicion of misappropriation. Yet, in spite of all his arrangements and exhortations, he has still some misgiving: not indeed that the money will not be forthcoming — he can trust them for that, for he knows their "readiness" of mind — but that it will not be forthcoming in time. He has boasted of their liberality to the Macedonians, and if they be not ready when he arrives, he will be ashamed. That, then, is one reason for sending the delegates in advance — to have it ready against his arrival.

ix. 1, 2. For with regard to the ministration (that is, the collection by which they are to be administered) **to** the Jerusalem poor, whom here, as in ver. 4, he calls **the saints, it is superfluous for me to be writing** (γράφειν, pres., not aor.) **to you,** for the reason he is now about to give. **For I know your readiness** (cf. viii. 11) **of which I am** in the habit of **boasting on your behalf to the Macedonians.** Paul is writing from Macedonia, and the words of his boast were **that Achaia has**

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as of covetousness.

6 But this I *say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

---

been prepared to make its contribution **since last year** (same phrase in viii. 10). On Achaia, cf. i. 1: he says *Achaia* rather than *you*, partly because he is quoting the words of his boast, partly because the Corinthian Christians were not the only ones involved (cf. i. 1). **And your zeal stirred up the greater number** of them. The Macedonian liberality, regarded in viii. 1 as a gift of God, is here ascribed to the spur of the Corinthian example. There is no incompatibility between these reasons, the former is the more profound.

3, 4. Paul is so sure of the Corinthians and their enthusiasm that he has not hesitated to boast about them to the Macedonians. He does not need to remind them further, by letter, of their duty. **But** he is anxious to make sure that their enthusiasm will be crowned by action (viii. 10 f.) and that the money will be there when he arrives. To this end **I am sending** (ἔπεμψα epistolary aorist; cf. viii. 18) **the brethren** — Titus and his two colleagues (viii. 16–24) **that our boast about you be not,** by your lethargy, **made void in THIS respect.** He had boasted frequently of the Corinthians (vii. 4, 14), and they had many qualities of which he might well be proud (viii. 7), including the ready *will* to contribute (viii. 11); but liberal *deeds* (viii. 11) were needed as well as liberal intentions, and Paul was anxious that his boast should not prove to be an idle one in *this* very important respect. So he sends the delegates in advance, **in order that, as I** repeatedly (ἔλεγον impf.) **said** to the Macedonians, **you may be prepared** with the contribution; **lest by any means, if** any **Macedonians should come with me and find you unprepared, we (not to say YOU) should be put to shame in** the matter of **this confidence** (ὑπόστασις, cf. xi. 17, literally, standing ground; then ground of hope, confidence). It is before Macedonians that Paul has made his boast (ver. 2): if *Macedonians* should see that it was an *empty* (κενωθῇ) boast, he will be disgraced. The Corinthians, no doubt, even more than he, as it is they who are the cause of his disgrace; but he chooses to appeal to their sense of honor by concentrating their attention upon his own disgrace. *His* reputation (as well as *theirs*) is at stake in the collection, for he has boasted about their liberality.

5. Therefore, to avoid this disgrace (ver. 4), **I thought it necessary to** exhort or **entreat the brethren** (ver. 3) **to go to you in advance, and to make up in advance your bounty promised in advance (so that;** ὥστε is understood) **it might be ready as a real bounty** (lit. *so as*, exactly as a bounty) **and not as a niggardly gift.** The three verbs compounded with προ (before) are very noticeable; arrangements must be made *before* Paul's arrival, so that all will be ready when he arrives. εὐλογία, a *blessing*, usually in words, here in deeds — another name for the collection (cf. χάρις, ἁδροτης, viii. 19, 20); πλεονεξία is the greedy, grasping, ungenerous spirit which keeps all it can. If the collection is not to have this appearance, it must be given without delay.

The Rewards of Liberality (ix. 6–11).

6, 7. Paul now turns to the spirit in which the contribution must be made, and the sure rewards of liberality. **Now (mark) this** — the great principle which Paul is about to enunciate, that **he who sows sparingly shall also reap sparingly, and he who sows bountifully** (lit. *on the principle of blessings, i.e.* bountiful gifts, cf. ver. 5: the plural suggests the rich variety) **shall also reap bountifully.** By *bountifully* and *sparingly*, Paul does not necessarily mean *much* and *little* — the amount, great or small, has to be proportional to the means (viii. 11, 12); its acceptability depends upon the readiness (προθυμία, viii. 12), the cheerfulness, *hilarity* (ἱλαρότης, cf. ix. 7) with which it is **given**. The gifts are compared to a **scattering** [illegible]-ced, which has its inevitable harvest; which or how the

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

---

harvest is gathered, it is not said. The situation contemplated in viii. 14 suggests that the advantages to be *reaped* are material; in truth they are both material and spiritual (ix. 12), liberality produces gratitude and thanksgiving to God (ver. 11). The principle is one on which Paul elsewhere insists (cf. Gal. vi. 7, 8), that the reaping is unalterably conditioned by the sowing. And the money must be given not only quickly, but *gladly*, with a purpose that is *deliberate* (προῃρῆται) as well as sincere: **let each one (give) as he has freely determined with the heart, not with** (lit. *out of*) a feeling of regret or **pain** at having to part with his money, **or under compulsion,** constrained, for example, by appearance, public opinion, etc.: **for it is a CHEERFUL giver that God loves.** This last sentence is a quotation from the Greek version (quite unlike the Hebrew) of Prov. xxii. 8, whose εὐλογεῖ (God *blesses* a cheerful giver) has been changed into ἀγαπᾶ (*loves*). *God's* eyes, no less than the eyes of the churches (viii. 24) are upon the givers and their gift. The good collection must be the outcome of a good *spirit*: it must be, to reverse the language of viii. 21, comely not only in the sight of men, but of God.

8, 9. But where is the money to come from? the Corinthians might ask. An answer has already been suggested by viii. 2: even a church that is persecuted and *in deep poverty* has contrived to give with astonishing liberality. Here the point is that God is the master of the world's resources, and He can bless the liberally disposed with the means to liberality. He *can* (8, 9) and He *will* (10, 11). In all financial efforts, and philanthropic aspirations, *He* must never be lost sight of (ὁ Θεός at end of ver. 7 and near beginning of ver. 8). **God is able** (δυνατεῖ, first and emphatic—all *power* is with Him) **to make all grace,** gifts of every kind—here especially in the *material* sense—**to abound unto you, in order that you, having always in everything all sufficiency, may** not only **have** enough, but **to spare for every good,** *i.e.* charitable, **work.** αὐτάρκεια might mean contentment, but in this context, it more naturally means sufficiency of material resources. The four-fold repetition of πᾶν is very impressive. The sufficiency is entire, continuous, and covers every department of life: and as God can make His grace, expressed in material things, abound (περισσεῦσαι) to them, it is that they in turn may abound (περισσεύητε) in charity to others. The Lord of the world can give them enough for their own needs, and something *over* for the needs of others. **In the words of scripture: "He scattered"**—a fine expression for open-handed liberality—**"he gave to the poor, his righteousness abideth for ever"**—a citation from Psalm cxii. 9. In the psalm, this liberality is one of the features of "the man who fears the Lord" (ver. 1); and so it may be here, illustrating the last phrase "abounding unto every charitable work." It may be taken, however, perhaps rather less naturally, to refer to God, the subject of the preceding sentence, as illustrating *His* liberality: He makes His grace abound, *He* scatters, gives to the poor, etc. It would be no objection to this view that it is against the original sense of the psalm. It is certain that, among the later Jews, δικαιοσύνη (righteousness) was often practically equivalent to ἐλεημοσύνη (*alms*), cf. Mat. vi. 1, where the textus receptus reads ἐλ. for the more correct δικ.; and that this may also be the case here is suggested by the third verse of the psalm where "righteousness" is parallel with "wealth and riches." Even if the word have here its more general meaning of "righteousness," the particular expression of that character under consideration is, for the moment, liberality; so that we might almost render "his liberality abides for ever."

10, 11. God not only has the power (δυνατεῖ, 8, 9) but the will to give. **And He** (in Isaiah lv. 10, *the rain*) **who supplies seed to the sower and** so blesses the seed as to turn it into **bread for eating** (A. V. connects this wrongly with the next verb) **will supply and multiply** the seed for **your sowing** (σπόρος, not σπέρμα, as before), *i.e.* will furnish you abundantly with means to sow broadcast your liberality; **and** as the seed, blessed by God, comes back in the form of bread, so will He bless your liberality, δικαιοσύνη, here

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*,

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

---

regarded as seed, and cause it, too, to bring forth fruit increasingly. He will **increase the fruits of your righteousness** (*i.e.* liberality). The fruits of liberality are described more particularly in ver. 12 as partly material, partly spiritual. The phrase *fruits of righteousness* comes from the Greek version of Hosea x. 12 (not supported by our present Hebrew text, which probably, however, should be emended). Verse 11 is attached to ver. 10 without any strict grammatical connection, the participle πλουτιζόμενοι, which hangs by itself, refers to the *you* of the preceding verse: **(you)** who in ver. 8 were described as having *in everything* enough, are now described as **being in everything enriched,** that is, in material resources; but these riches are **to** be further expressed in **all liberality.** By His gifts (χάρις, ver. 8) God makes liberality possible; this liberality is rewarded by the power to be more liberal, and it increases among those who enjoy its gifts a temper of devout gratitude, for it is of a kind (ἥτις) **which works out, through our mediation** as we distribute it, **thanksgiving to God.**

The Results of Liberality (IX. 12-15).

12. This passage (12-15), whose general meaning is plain, though its constructions are rather complicated and uncertain, deals with some of the "fruits of righteousness" (ver. 10). The collection is here called a λειτουργία (*liturgy*), a word employed in classical Greek to describe some public service which the richer citizens discharged at their own expense; here it is a service to *the saints* (ver. 1, 12, viii. 4). In viii. 19, 20 the collection is said to be *ministered* (διακονουμένη) by Paul, and some have supposed that the ministration (διακονία), to which he here (ver. 12) refers, is also his own; but verse 13, where the meaning is unambiguous, makes it practically certain that he means the ministration of *the Corinthians*. **For the** (*i.e.* your) **ministration of this** charitable **service** to the poor Christians **is one which not only supplies** (ἐστὶ with ptc.) **the needs** (ὑστερήματα cf. viii. 14) **of the saints, but further results in abundant thanksgivings** (lit. "abounds by means of many thanksgivings") **to God.** The results are both material and spiritual; not only are the hungry fed, but a new spiritual atmosphere is created among them. As Denney aptly says, "It is something to fill up farther the measure of a brother's needs by a timely gift, but how much more it is to change the tune of his spirit, and whereas we found him cheerless or weak in faith, to leave him gratefully praising God."

13. Verse 13, like ver. 11, is loosely attached to the preceding verse: the nominative participle δοξάζοντες refers to the saints of ver. 12 who will be helped by the collection. The collection, or *ministration*, διακονία, is a test (δοκιμή) of the Corinthians, just as affliction was a test of the Macedonians (viii. 2). **Through the proving** of your Christian character **afforded by this** charitable **ministration, they,** the poor saints of Judea, **glorify God** for two reasons; firstly, **for the subjection of your confession with regard to the gospel of Christ, and** secondly **(for) the liberality of (your) contribution to them and to all.** Their ὁμολογία was not, of course, the objective standard of their faith, but their subjective *confession* of it (here almost equal to "profession"). This was in a state of *subjection* with regard to (εἰς; the construction is not "in subjection to") the gospel of Christ: they submitted to its ideals, especially to its obligation to manifest practically the grace of God as proclaimed in the gospel of Christ. Whatever doubts had been entertained of the Corinthian church by the Judean Christians, were now answered by this liberality, which was surely a very practical confession of faith, working by love. The "Twentieth Century New Testament" gives the general sense well: "for your fidelity to your profession of faith in the Good News of the Christ." This practical love of Gentile (Corinthian) Christians to Jewish Christians showed that the bonds of racial and religious difference had been broken, and the liberality the Corinthians had shown to the Judeans they would certainly be ready to show to *all*, but of such other charitable efforts we have no positive knowledge.

14, 15. Again the connection is loose. ἐπιποθούντων is a genit. absol., although it

refers to the same persons as the nomn. δοξάζοντες (ver. 13): δεήσει, *with prayer*, is the dative of accompaniment. **And they,** the poor saints, would be so much touched by the Corinthian collection that, **with** intercessory **prayer for you,** they will **long for** closer intercourse with **you, because of the abundant grace of God** which has been poured **upon you.** The generous collection was to them the symbol of the grace of God, and they yearned to see those in whom such grace was manifest; and if they could not see them, at least they commended them to God in grateful prayer. How mighty a force must this gospel have been which thus brought Jew and Gentile together! yet it manifests itself in the sphere of money. Paul saw the collection in its far reaching spiritual effects, not merely as a relief of destitution; and as he contemplates it all, he is almost overwhelmed by the wonder of it—not of the contribution itself, as some suppose, of the Christian generosity which inspired it, the devout gratitude with which it was received, the sense of Christian fraternity which it deepened and strengthened—but by the wonder of the redemption wrought by Christ, the mighty force which created all these things. And, as in 1 Cor. xv. 57 he concludes his consideration of the resurrection, so here he concludes his discussion of the collection, with a burst of praise: **Thanks be to God for His unspeakable gift.** [illegible] God's [illegible] gift of Christ, perfect exhibition of His grace to sinner and inspiration of every human grace. The gifts of the Corinthians, of the Macedonians, all human gifts, are small in comparison with that unspeakable gift—but rays of that infinite light.

The whole delicate subject of the collection is handled by Paul with a delicacy that is only equalled by its courtesy. In the commission of the Corinthians, Paul's own honour is at [illegible] he has spoken to others with pride [illegible], and still more, about [illegible] Christian men. The eyes of the churches are upon them (ver. 24), the eye of God are upon them (ver. 7). Their own material and spiritual future will depend upon their response to his appeal. *De nihilo nihil fit.* They will reap exactly as they sow—no less and no more.

Further, they ought to give not only generously but cheerfully; and how can they fail to do this—when they see what the fruits of their gift will be? It will not only relieve distress, but it will create a new spiritual atmosphere for the men to breathe. It will fill their hearts with gratitude, it will disarm suspicion, it will be a [illegible] of the reality and power of the gospel, it will strengthen the sense of [illegible] [illegible] a sweet of their love. Was it not natural that, as Paul thought of all this, and of How [illegible] God for His unspeakable [illegible]

PAUL'S VINDICATION OF HIS APOSTOLIC AUTHORITY (x. xiii).

CHAPTER 10.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

The most cursory reader cannot fail to perceive an abrupt difference in tone, as he passes from ch. viii. to ch. x. The former chapters were complimentary and affectionate; this and the following chapters are heated, polemical, and in part ironical. There, the Corinthians were his beloved "brethren," of whom he was proud, and of whose generosity he was not afraid to boast; here there are enemies in the camp—enemies who have been challenging his authority, and detracting from his credit, and who will therefore have to be summarily dealt with. They will have to be convinced, by its impact upon themselves, that Paul's authority is a very real thing, and that he is just as capable of exercising it before their eyes as he is by means of correspondence.

Indeed so striking is the difference of tone between this section and the preceding that some scholars have felt themselves obliged to regard this as a separate letter. Such a supposition, however, hardly seems to be necessary. Paul had just been urging the Corinthians to show that generosity for which he had given them credit. But what is the use of urging appeal or counsel of any kind upon a people among whom his authority is being boldly challenged? There is a petted and venomous opposition to him in the Corinthian church, which is not only undermining his authority, but imperilling the peace, purity and spiritual progress of the church. It is not unnatural, then, that in the closing chapters he should turn to deal with this opposition, and to vindicate, with dignity but emphasis, his challenged authority.

Paul's boast: the charge of Cowardice (x. 1-6).

1. The very first words show that Paul is writing with personal emotion. He does not say simply *I entreat* (παρακαλῶ) *you*, but **I** (the emphatic ἐγώ) **Paul** (for the emphatic combination *I Paul* cf. Gal. v. 2, Eph. iii. 1, Philemon 19) **myself** (αὐτός) **entreat you.** Perhaps from this emphatic introduction, it may be inferred that he wrote this passage with his own hand (cf. Philemon 19, 1 Cor. xvi. 21, Gal. vi. 11); or simply, that as he has already used the first person plu. so much, he now distinctly wishes to dissociate Timothy (i. 1) from what he is about to say. In either case, the words indicate that the passage to follow is of an intensely personal nature: it concerns him *self*. It is his authority that has been challenged; and with great boldness he puts his personality into the very forefront of the discussion. There is no time when a man is apt to speak with more heat than in defending himself; and Paul guards himself at the beginning, by reminding himself, that the appeal must be made **by the meekness and gentleness of Christ.** The language which follows is very strong, but Paul reminds the Corinthians that the motive which inspires it is the highest; he speaks in the name and in the spirit of the Christ who claimed to be *meek* and lowly (Mat. xi. 29). ἐπιείκεια is equitableness, the kindly spirit which does not narrowly insist upon its rights. The brunt of the charge against him is at once introduced: *I beseech you* (**I**) **who,** as you say, **to (your) face, am humble among you but courageous toward you when I am away.** A coward at close quarters, a brave man at a distance; one who can write bold letters, but who lacks authority and courage, when he comes in person—such is their description of Paul. We have already seen that Paul was accused of fickleness and indecision (i. 17); his conduct was easily misinterpreted by those who did not understand its inspiring motives. His caution and his tenderness were mistaken for cowardice. He is ταπεινός "lowly" in a bad sense, he has no power of self-assertion. It is significant that the epithet with which the Corinthians reproach Paul is used by Jesus in Mat. xi. 29 to characterise Himself. *Lowly of heart.* For Paul's opponents there is no Christian aroma about the word. *Courage* was Paul's motto (iv. 16, v. 6, 7), and his courageous life is the best answer to this charge of cowardice: cf. Acts xxiv. 25 (the

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

---

scene before Felix), Acts xxi. 13 (where he professes himself ready to die at Jerusalem).

2. What Paul entreated the Corinthians to do in ver. 1 is not said, it becomes plain in ver. 2 where the request is introduced by another and stronger word, δεομαι; this point is obscured by A. V. which renders both verbs by *beseech*. **Yes, I beseech (you) that I may not, when I come,** have to **show my courage with the confidence with which I count on being bold against some who count us as walking after the flesh.** He refers to his enemies allusively as *some*; their charge is that he walks after the flesh, *i.e.* that his conduct is guided by unspiritual motives. The particular meaning of this general phrase must be determined by the context; here, apparently, the implication is that he is timid, complaisant, afraid of offending, has no divine courage or initiative. Paul only hopes it will not be necessary for him to show his courage. He can do more than write effective letters; if need be, he is prepared to come to them with his "rod" (1 Cor. iv. 21), and he is thoroughly *confident* (πεποιθησει) that he will be more than a match for them. Note how λογιζομαι (and λογισμος, ver. 5) echoes through the passage (cf. vv. 7, 11), he has a calculation which meets and matches theirs.

3, 4. Into his defense Paul introduces military metaphors. His life is not only a *walk* (περιπατουντας), it is a campaign (στρατευομεθα), not only against the evil that is in the world, but within the church itself, as proved by the assaults he is at present repelling. Of course, so long as he is a mortal man, he must walk *in* the flesh, subject to its limitations, which prevent him from doing all that he would; but he does not walk *after*, *according to* (κατα) the flesh; the principles on which he conducts his campaign (στρατευομεθα) are determined purely by spiritual, not by natural, moral considerations. **For, walking** as we do and as we must **in the flesh, we do not war according to the flesh.** Paul is no coward, as his opponents say (ver. 1), he is a warrior, and his campaign is not only courageous but successful. **For the weapons of our warfare,** fully described in Eph. vi. 11-17, **are not fleshly but**—here we expect him to say *spiritual*, but, as that is implicit in the contrast, he calls attention rather to their *power*, their invincible effectiveness—**divinely powerful to the demolition of strongholds,** *i.e.* of all the entrenched and mighty influences that defy the gospel. The weapons are δυνατὰ τῷ Θεῷ, not, as in A. V. "mighty *through* (by means of) God," but, as in A. R. V. "mighty *before* God" (in His eyes), practically equal to "*divinely*, supernaturally," as in the description of the beauty of Moses (Acts vii. 20), and the size of Nineveh (Jonah iii. 3).

5, 6. Verse 4 is parenthetical, ver. 5 connects with ver. 3: καθαιροῦντες, **demolishing** subtle imaginations, sophistical **calculations** (λογισμοὺς is an echo of λογιζομεθα, ver. 2), **and every high thing that lifts itself up against** the gospel, through the proclamation of which comes **the knowledge of God.** The military metaphors are still kept up. The high things which rise in opposition to the gospel are, in general, those mental and moral powers, habits, attitudes, which make some callous to the Christian appeal. An enumeration of what is meant will be found in the word λογισμοὺς, which perhaps stands primarily for the sophistries, or at least the arguments, by which the Gospel is resisted. The weapons by which Paul demolished these strongholds were not "persuasive words of wisdom," but weapons of the spirit and power (1 Cor. ii. 4, δυνατοὶ, as above δυνατὰ). Still the military metaphor is not pushed, we will not indulge even strong hold of opposition, **and taking captive every** thought or **device** of the mind (νοημα), bringing **into** the hand of (εἰς) **obedience to Christ.** The [illegible] formerly defied God and Christ and His gospel, is now by the mighty weapons of Paul the evangelist reduced to [illegible]. The completeness of his triumph is suggested by the repetition of πασ; the gospel

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

---

weapons are powerful to reduce *every* stronghold; alike in the heathen and in the Jewish world Paul has many a time seen this surrender to Christ. Paul is a soldier, his campaign is successful, **and** he is **ready** to punish the rebels, or, as he says, **to avenge every disobedience** (παρακοὴ opposed to ὑπακοή). He is not the coward they think he is, and he will show them that, if need be, when he comes. How he will assert his authority against the recalcitrants, he does not say — perhaps as in 1 Cor. v. 5; but clearly it is no idle threat, he only hopes he will not have to put it into execution (ver. 2). In any case, he will only do it **when YOUR obedience shall be fulfilled.** Paul deals in love and with a tender regard for the church as a whole, from which he carefully distinguishes the recalcitrant minority; and he will only discipline the offenders, when the full obedience of the church, as a whole, has been demonstrated.

Paul is clearly seeing by the reproach that he is at heart a coward and brave only on paper. But the reproach draws from him a vivid defence in which he significantly compares his life to a warfare — one however in which the weapons he wields are invincible, and the campaign one long triumph. He knows from experience how powerful is the contention for the gospel. But he knows, too, the power of the gospel to overcome it, to destroy it (ὑπερκείμενον, καθαιροῦντες). A warrior like Paul, with such a record of victories behind him, is not likely to be terrified by the slanders of his opponents; he will come and meet them face to face, and deal with them in such a stern way, their rebellious spirit

Paul's "Spiritual Weapons" Have Been Powerful Enough to Him
(x. 7-18)

7. The connection between this paragraph and the preceding depends upon the manner in which the first sentence is construed. There are three possibilities. It may be taken (a) as in A. V. interrogatively, "Do ye look on things after the outward appearance?" or (b) as in A. R. V. affirmatively, "Ye look at the things that are before your face;" or (c) imperatively; "Look at what is before your face." The choice seems really to lie between (b) and (c). The objection to (c), though it is far from fatal, is that the verb (βλέπετε), if imperative, would more naturally have come first than last. If imperative, it will be Paul's appeal to the Corinthians to open their eyes to facts, to contrast his claims and his achievements with those of his opponents. If (b) is adopted, Paul reproaches his opponents with seeing only the things before their eyes — their tests are external. Their claim *to be Christ's* is based probably upon some external and religiously indifferent fact, such as their having seen the earthly Jesus, or their having been acquainted with the leaders of the Jerusalem church (cf. 1 Cor. i. 12). It is clear at any rate from xi. 22 that Paul's opponents are Judaizers. Perhaps, on the whole (c) is preferable. **Look at the facts before your face. If any one has confidence in himself that he is Christ's, let him think again** (*not* on the other hand) and **consider** (λογιζέσθω, cf. ver. 2) **this carefully in his own mind that we too are Christ's just as he is.** At this point Paul only claims bare equality; as the argument advances, he advances his claims. He does not here proclaim his claims as in 1 Cor. ix. 1 f. by pointing to his success at Corinth, or to his vision of the risen Christ, as in 1 Cor. xv. 9, the proof, which he adduces later (xi. 21-30), lies in what he has suffered for the gospel's sake.

8, 9. Paul's claim to be Christ's then, is at least as valid as theirs. But more, he possesses, as he has just claimed in vv. 2-6, an authority which has been given him by the Lord Himself. **Yes, and if I boast** (*not*, as A. V. "though I should boast;" he has already boasted in 2-6) **somewhat extravagantly about our authority, which THE LORD gave me for your upbuilding and not for your demolition** (cf. the similar statement of the source and function of his authority in xiii. 10), **I shall not be put to shame** — when next he comes to Corinth, they will find that he knows how to exercise his au-

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

---

thority; and this he says, **that I may not give the impression of scaring you, as it were, out of your wits by my letters,** of which he had at least written two (1 Cor. and that referred to in 1 Cor. v. 9). The impression they get from his letters will be confirmed, as he tells them in ver. 11, by the impression they will get when he comes in person. The authority which his opponents dispute was given to Paul by the Lord Himself; their authority has no such source, and its object was the destruction, and not the construction of the Corinthian church, unlike the authority of his opponents, such as it was, which was exercised not to the edification of the church but to its destruction. In modern Greek ὡς ἄν, has degenerated into σάν, as, like: σὰν προδότης, like a traitor. Verse 9 has a fine definition of the function of authority: "to build up and not to pull down." The strongholds of [illegible] the gospel have indeed to be pulled down (same word, καθαιρεσιν, ver. 4), but this in order that the men themselves may be built up.

10, 11. The se who had accused Paul of being courageous at a distance (ver. 1) meant that he could write bold and vigorous letters. **For his letters, they say, are weighty and powerful, but his bodily presence is weak, and his speaking contemptible** (lit. despised as of no account). "This passage," says Stanley, is the only instance of the very words used by St. Paul's opponents. It thus gives a contemporary judgment on it. For this and a contemporary description of himself. Whether φησίν (one says, or he says, with reference to the τις of ver. 7, or the τινα of ver. 11) or φασίν (they say) is read, the meaning is the same. The effect produced by Paul's letters, admitted here, is attested in the striking description of vii. 8-11. The depreciatory reference to himself, however, is capable of various interpretations. Tradition describes him as insignificant and awkward in appearance; and it is Barnabas, and not he, who is worshipped by the people of Lystra as Zeus (Jupiter, Acts xiv. 12). He had the temperament of the [illegible] (1 Cor. xiv. 18; 2 Cor. xii. 10), and [illegible] strong nervous nature which accompanies [illegible] (1 Cor. [illegible]) and it is [illegible] able that his public appearances were not impressive to Greeks who [illegible] and beauty of body. Nor could his speech, if we may judge by his letters, [illegible] the tendrous taste of the Greeks, [illegible] his overwhelming earnestness [illegible] have been impressive (Acts xiv. 12). It is possible, however, that [illegible] is to notice of these [illegible]. We are [illegible] to interpret [illegible] as [illegible] meant [illegible] [illegible] here points [illegible] to [illegible] ver. 2, a case which helps [illegible] interpretation of [illegible]. When Paul is [illegible], he [illegible] in other words, meaning [illegible]. His words, which were not [illegible] [illegible] Greeks with [illegible] of [illegible]. His words and his [illegible] [illegible] because [illegible] charge, and Paul replies. **Let such a one consider this** (they are so fond of such considerations, calculations; λογισάσθω is intended to recall the use of the word in vv. 2, 5, etc.) **that our conduct, when we are present, will correspond exactly with the words of our letters when we are absent.** Paul plays here on the familiar Greek contrast between λόγος and ἔργον, word and deed. He will show them how she [illegible] is their charge [illegible] at a distance and on paper, but a coward at close quarters. Ever [illegible] and always [illegible] is a brave man. If that is the impression of him they get from his letters, it is a true impression, as they will find when they see him. The specific application, in the context, is, "as we [illegible] by letters, so [illegible] we are in deed," but probably the word is [illegible] [illegible] we *are* than we *seem* to be. Paul's character the same as he writes, so [illegible] they will discover in the near future.

12, 13. We now enter upon a passage (12-16) bristling with difficulties. Paul has

14 For we stretch not ourselves beyond our bounds, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ

rest claimed to be a courageous man, as brave in deed as he is in word. But, he ironically continues, there is a certain kind of courage he does not profess to have. **For we have not the boldness** (τολμῶμεν, cf. τολμῆσαι, ch. xi. 20) **to rank ourselves among or compare ourselves with some of those who commend themselves.** The charge of self commendation they had levelled at Paul (ch. i. v. 12), whereas it was they themselves who were guilty of the practice. By a word play which it is impossible to reproduce in English (two compounds of κρίνειν, with ἐν and συν), Paul affirms that he has not the courage to range himself among or alongside of these men. Men who commend themselves, having nothing but themselves with which to measure themselves, can only end by boasting *immeasurably* (ἄμετρα); and Paul frankly confesses that he has not the courage to join such a company. The two sentences that follow are very difficult. The introductory words create the impression that Paul is about to speak of his own habits (ἀλλὰ αὐτοί, etc.: "but we ourselves, measuring ourselves by ourselves, and comparing ourselves with ourselves"). But at this point we are suddenly pulled up by a verb in the *third* person οὐ συνιασι. If the text be correct, we must retrace our steps and refer αὐτοί to Paul's opponents: "But they themselves, measuring themselves by themselves, and comparing themselves with themselves, have no understanding," (i.e., no standard or rule that is suited to attain to measure exactly, without some [illegible] of excess). Instead of συνιασι, however, συνιουσιν is adopted, and the αὐτοί can be retained for Paul by regarding συνιουσιν as a dative, the sentence running on into the next verse, and the verb being returned by ἡμεῖς δε (They, "but we ourselves, measuring ourselves by ourselves, and comparing ourselves with ourselves, who are devoid of understanding (as they suppose), we will not boast beyond our measure." This, however, even if we had the τοῖς before οὐ συνίουσι, which is practically necessary, is distinctly artificial. Besides the ἡμεῖς δε, it appears to be in implicit contrast with the preceding αὐτοί which must then be translated by *they*. The Western text, which omits οὐ συνιουσιν· ἡμεῖς δέ, secures a comparatively smooth reading: "we ourselves, measuring ourselves by ourselves and comparing ourselves with ourselves, will not boast immeasurably." But the very simplicity of this reading is suspicious. If it be original, how could it ever have been altered to the much more difficult reading of the other MSS? It is more credible that the difficult reading is the original one, and that the omitted words were dropped to secure a simpler text. The question of the text is by no means an idle one; the simpler text makes Paul say that he measures himself by himself, the longer text makes him say that that is unintelligent—that is what his opponents do. The difference, however, is more apparent than real; for, in the former case, Paul would be measuring his actual self by his ideal self, by that self to which he is committed by divine appointment (ver. 13). The sense probably is then: **but THEY, measuring themselves by themselves, and comparing themselves with themselves, are unintelligent. WE, however,** who acknowledge a higher standard than ourselves, **will not boast beyond measure,** that is, beyond the measure that is appropriate for us; the others boast immeasurably, because they have no measure or standard beyond themselves. Not so does Paul boast, **but according to the measure of the line which God allotted us as a measure, that we should reach as far as you.** κανών is a measuring line, then a standard, norm (cf. Gal. vi. 16); it is used here in a general way to indicate the sphere of work divinely assigned to Paul, much as we should use the English word "line." The evangelization of the Gentiles was Paul's "line" (cf. Gal. ii. 8, 9). To this he kept, by his standard he consented to be tried, for work done within it he was prepared to boast, at least "in the Lord" (ver. 17). It was in recognition of his divine commission to the Gentiles that he had gone as far as Corinth (ver. 14); and this very commission, broad as the world, was bound to carry him further still (ver. 16).

14. Paul has a divine right to be in Corinth; to preach there, as it is heathen ground, is part of his 'line.' **For we are not stretching ourselves beyond** (our bounds), as we should be doing **if our sphere did not reach** (lit. "as if we were not reaching") **unto you**—he maintains in ver. 13 that it did extend thus far—**for we came** (φθάνω is used almost in its modern Greek sense of *arrive*, not in the

15 Not boasting of things without *our* measure, *that is*, of other [illegible] but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly

16 To preach the gospel in the regions beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

---

classical sense of *anticipate*) **as far as you** at Corinth, **in** the proclamation of **the gospel of Christ.**

15, 16. The thought of ver. 13, which was interrupted by the parenthesis ver. 14, is resumed, and the introductory words are [illegible] "not boasting [illegible]" He points there [illegible] negatively. There he disclaims work done in the sphere of [illegible] Paul—work among the Gentiles; here the point is that it is *his own* work he boasts of, not (like his opponents) of work done by other men. Stanley well remarks that "the arrangement by which Paul was to work among the Gentiles" was doubly infringed by the appearance of Jewish teachers at Corinth: the sphere of the Apostle of the Gentiles was invaded by Jews; the sphere which St. Paul had won for himself by his own labors, was appropriated by "[illegible] who had no original claim to it." Paul's the tragedy of Paul's missionary career was that his steps were dogged by these Jewish teachers (cf. Epp. to Galatians). He could truthfully describe himself as **not boasting beyond measure, in other men's labors, having hope, that, as your faith grows, we may through you attain to** our true **greatness** in our evangelical work, **in accordance with our** divinely appointed **line** (κανών) or sphere of work, and even **unto** glorious **abundance, so as to bring the gospel** even **into the regions beyond you, instead of boasting,** as his opponents are doing, **in** work that is **another man's line, of things ready to hand.** Paul did the pioneer work, and they took the credit for it. Paul's principle is to go where the gospel has not yet been preached. He has been as far as Corinth, but his hope and intention are ultimately to go to Spain (Rom. xv. 24); it will depend upon the Corinthians (ἐν ὑμῖν) and upon the progress of their faith, when he will be able to go to the far west, and achieve his great evangelical commission.

17, 18. The word *boast* has occurred with great frequency throughout this section. It has been forced upon Paul by the challenge of his opponents; but once he has taken the word up, he uses it fearlessly, and shows its relative justification. They have compelled [illegible] he knows that his work has "[illegible]" [illegible] proves the grace of God [illegible] Cor. xv. 10) and of [illegible] done before (1 Cor. i. 31), an ancient word of Jeremiah (ix. 24), **but let him that boasteth boast in the Lord** (*the Lord*, probably God, as in Jer., rather than Christ). **For, as for the man who commends himself,** as his opponents are doing (ver. 12) **HE** (ἐκεῖνος) **is not** the man who is **approved** in the sight of God, **but it is he whom the Lord commends.**

It is interesting to note how easily Paul is carried forward from the discussion of local or personal affairs to the most daring thoughts and the most brilliant imaginations (cf. i. 17 ff.). [illegible] larger aspects of his teaching and ministry are never far from his mind, and it is these that support [illegible] character and authority have been challenged. In his defense, he is led to think of his mission in life, which is to preach the gospel of Christ. He has an overwhelming sense of being divinely called to that work. His authority has been conferred upon him by no other than the Lord Himself: he has a divinely appointed "line." But this line goes out throughout the whole world. It stretches to Corinth, to Rome, to Spain. He has a vision of a Christian world, and his soul glows at the contemplation of it. When the Corinthian faith is mature enough (ver. 15) and their obedience complete (ver. 6) he will be free to turn to the distant lands at the western end of the Great Sea, there to proclaim the gospel of his Lord. Only then will he achieve his true greatness—greatness in the service of the Lord and the gospel—when he has carried the good news to the regions beyond Greece (ver. 15).

CHAPTER 11.

1 WOULD to God ye could bear with me
a little in *my* folly: and indeed bear with
me.
2 For I am jealous over you with godly
jealousy: for I have espoused you to one
husband, that I may present *you as a* chaste
virgin to Christ.
3 But I fear, lest by any means, as
the serpent beguiled Eve through his sub-
tilty, so your minds should be corrupted
from the simplicity that is in Christ.
4 For if he that cometh preacheth an-
other Jesus, whom we have not preached,
or *if* ye receive another spirit, which ye
have not received, or another gospel, which
ye have not accepted, ye might well bear
with *him*.

Paul's Boldness in Asserting His Apostolic Authority is Due to His Fear That the Corinthian Fidelity May Be Corrupted by His Opponents
(XI. 1-6)

1, 2. Paul has been forced, by the challenge of his opponents, into an argument which is to him distasteful. Boasting is uncongenial to him, however congenial it may have been to his opponents (x. 16). In this case it is indeed necessary; but he describes it deprecatingly as *folly*, and he asks the Corinthians to tolerate it just a little longer, as the matter which has extorted this self vindication from him is one of the gravest importance. **Oh that you would bear with me in a little** more of this boasting, to which I have been reluctantly forced, and which may well be called **folly. But** I do not need thus to entreat you: I have already had experience of your indulgence, **you DO** (καὶ) **bear with me.** This seems better than to take ἀνέχεσθε as imperative: "nay, *do* bear with me." After this little touch of Lenter (ἀφροσύνη), the old earnestness is resumed. Nothing less is at stake than the fidelity of the Corinthians to their betrothal vows. Christ is the bridegroom, the Corinthian church is the bride, Paul is the bridegroom's friend who has espoused the one to the other, and he has all the interest of the bridegroom himself in preserving the purity and fidelity of the bride. These things are being seriously imperilled by Paul's opponents; the Corinthian church is in danger of being seduced, and Paul is jealous for her honor with a jealousy inspired by God Himself, what he calls *a jealousy of God*, so called also partly because the honor of *God* is at stake. It is no little affair of his own that leads Paul into his impetuous vindication of himself; it is not a personal, but a *divine* jealousy—and that is why he asks them to bear with him. **For I am jealous over you with a godly jealousy; for I betrothed** (the middle, as here ἡρμοσάμην, is in classical Greek generally used of the bridegroom himself, and the *active* of the father or the bridesman) **you to one man, to present** (you) **as a pure virgin to Christ** at His coming. The marriage takes place when He comes; the intervening period is the time of its betrothal. The church, like the maiden, must be *pure*, chaste; she must belong to and be faithful to *one* man, whereas the fidelity of the Corinthians is being drawn off to *another* Jesus (ver. 4). The Old Testament conception (cf. Hosea i.-iii.) of the relation between Jehovah and Israel as a wedding bond is here transferred to the relation between Christ and the church.

3. This was Paul's hope and ideal that the Church would be presented *pure* to Christ. **But** now, however, he is afraid that she, like Eve (Gen. iii.) may be seduced. The same diabolic tendencies are in the world now as then. Then Satan came in the form of a serpent (in Rev. xii. 9, xx. 2 the serpent and the devil or Satan are identified); now he works through Paul's Judaistic opponents. The comparison with Eve is happy; her temptation is the first and great temptation (in O. T.); and the church has been represented in ver. 2 as a *woman*. **I am afraid lest perchance, as the serpent deceived Eve in his craftiness, your thoughts should be corrupted** and so diverted **from the simplicity that is set on Christ** and on Him alone. He is the *one man* (ver. 2), simplicity of affection can have but one object. After *simplicity*, Westcott and Hort, following some MSS. add (in brackets) καὶ τῆς ἁγνότητος, *and purity*. It is possible, however, that this is an addition, explanatory of the word *simplicity*, and suggested by the word *pure* above.

4. Paul has good reason to be afraid that the fidelity of the Corinthians may be corrupted, for he sees them "tolerating," if not welcoming, the men whose gospel is very different from his own. These opponents of his are intruders, they *come* from elsewhere, from Judæa—at any rate the leading spirits; and the situation would be all the more dramatic, if, as is possible,

5 For I suppose I was not a whit behind the very chiefest apostles.
6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

there is one man who stands over against Paul, leading and concentrating the opposition in his own person. ὁ ἐρχόμενος may mean "any one that comes," but there almost seems to be something semi-official about the phrase, "he that is coming." He (or *they*, as the case may be) proclaimed *another* Jesus; not another *Christ* or Messiah,— for to them as to Paul, Jesus was the Messiah — but another conception of Jesus, not the crucified Savior, whom Paul preached (1 Cor. ii. 2). They may have laid stress on their earthly connection with Jesus, on knowing him "according to the flesh." It is not a bare possibility that Paul is contemplating — "if he *were to preach* another Jesus, you *would* bear with him" — it is a fact: the Greek mood necessitates that interpretation — "he who cometh *is* preaching" (κηρύσσει). Another (ἄλλος) Jesus means a different (ἕτερον) gospel and a different spirit. Paul's grievance is that the Corinthians tolerate with pleasure all this subversion of the gospel, while he who founded the church and gave them the true gospel, thus espousing them to the one man Christ, has to beg for a little toleration for himself (notice the echo in ἀνέχεσθε of the ἀνείχεσθε in ver. 1). He expresses himself ironically: "you put up splendidly, *nobly* (καλῶς) with such a man and such a message." **For if the (new)-comer preaches another Jesus whom we did not preach, or ye receive a different spirit from that which ye received** at baptism, **or a different gospel from that which you** voluntarily (thus is εἴδεσθε distinguished from ἐλάβετε) **accepted** from me at your conversion, **you grandly bear** with such a man and such a message! ἀνέχεσθε (indic., not imper.) is to be preferred to ἀνείχεσθε, you *bore* with him. The spirit introduced by the Judaizers and their gospel is the spirit of legalism, bondage (Rom. viii. 15); for a similar contrast between their gospel and Paul's, cf. Gal. i. 6-8.

5, 6. "And if," Paul implies, "you bear so nobly with them, why not with me?" **For I count myself to be in no respect inferior to these pre-eminent apostles** of yours? Who are these? Hardly Peter, James and John. Paul certainly refers to them in a very independent way in Gal. ii. 6, 9; and as their names would be frequently upon the lips of the Judaizers at Corinth, some of whom may even have brought from these apostles letters of recommendation, it is just possible that this phrase, "the superemiment apostles," refers to them, not of course ironically or disrespectfully — Paul would simply be tossing back upon the Judaizers their own pet phrase. But any reference to these apostles would be somewhat irrelevant in this context. It is more probably the leaders of the Judaizing party themselves to whom Paul ironically refers as the superemiment apostles, the same men as are in ver. 13 roundly called false apostles. He may perhaps be inferior to those men in oratorical devices; but where the gospel is concerned, those things count for nothing. The thing that counts is *knowledge*, the knowledge of God and of His saving will and purpose in Christ; and this he has made it abundantly plain that he possesses. "I am not a whit behind those fine apostles of yours; **but though I am unskilled** (ἰδιώτης, a layman, with no professional knowledge of the thing under discussion) **in speech, yet I am not in knowledge; nay in every respect I have made (that) plain in my relations with** (εἰς) **you** not "*to* you." If ἐν παντί and ἐν πᾶσιν are both original (they may be duplicates) the first would be neut., and the second masc. — "among all men." φανερώσαντες has no expressed object; it must mean either that he has made *his knowledge* itself plain, or made plain the fact that he has knowledge, even if he is rude in speech. The reading adopted by A V φανερωθέντες (having been manifested), is also excellently attested, but perhaps suspicious owing to its simplicity; in this case, it is Paul who has made *himself* plain, intelligible, in all his relations to the Corinthians. Eloquence is no proof of apostleship; of infinitely more importance is knowledge, the knowledge of God, and this the apostle *manifestly* has.

Paul's Reason for Refusal of Maintenance From the Corinthians (xi. 7-15)

Paul claims to be no whit inferior to his "apostolic" opponents. If he has not the rhetorical skill they have, that is of no consequence: the thing that matters is knowledge, and that he has. But, his opponents retort, Paul can be no true apostle, however plausible his claims, he has refused to accept maintenance from the

7 Have I committed an offence in abasing [illegible] might be exalted, because I [illegible] preached [illegible] the gospel of God [illegible]?

8 [illegible] taking wages [illegible]

9 And when I [illegible] with you, [illegible] for [illegible] brethren which came from Macedonia supplied: and in *all* things I have kept myself from being [illegible] and so I will [illegible].

10 [illegible] in the [illegible].

11 Wherefore? [illegible] God knoweth!

[illegible] are material and external, "according to the flesh." Paul himself had [illegible] (in 1 Cor. ix [illegible]), with great force, for the *right* of an apostle to be maintained by the churches which he saved; but on occasion, he might show more true greatness by waiving this right. An apostle *may* claim this maintenance, said Paul; he [illegible] conduct and [illegible] in this respect that Paul meets in this paragraph.

7. **Or did I commit a sin** — he ironically asks — **in humbling myself in order that YOU** [illegible] **might be** spiritually **exalted,** *lifted up* out of the degradation of your heathen ways into the blessedness of the gospel, **in that I preached to you the gospel of God for nothing?** In [illegible] perhaps we hear [illegible] by his opponents [illegible] applied the epithet ταπεινος to him (cf. x. 1); the apostle he, but a *base*, mean-spirited fellow, a coward. He demeaned himself in their eyes, and conclusively proved that he was no apostle, by preaching for nothing (δωρεαν); the irony is heightened by the full and solemn phrase "the gospel *of God*." It is not the "other" false gospel about another Jesus that *he* preaches (ver. 4). In suggesting that it was perhaps a *sin* to preach the gospel of the grace of God for nothing, Paul is using the language of bitter irony; cf. xii. 13, where the allusion is the same—"forgive me this *wrong*." Paul seems to have been more than usually hurt by their ungenerous construction of his generosity. The free grace of God is most eloquently proclaimed by the preacher who illustrates it in his own conduct.

8. Paul had the right, as an apostle, to maintenance from the Corinthians. He had a reason, however, which he gives below [illegible] ever [illegible] them [illegible] at Corinth [illegible] his own hands [illegible] fact upon them. [illegible] received his support from other churches. **OTHER churches I plundered, taking wages** from them **that I might minister unto YOU** without recompense. There is a pointed contrast between the *others* and *you* (ὑμων); and the language is very vigorous, the [illegible] particularly generous (Phil. iv. 15 f.) as the Macedonian churches generally were (2 Cor. viii. 2)—Paul characterizes as *robbery* (the motive of which was the service of *you*), though from another point of view it [illegible] cf. 1 Cor. ix. 7). In Corinth, as [illegible] showed, the most scrupulous care must be taken to give no offence, and Paul would be the less exposed [illegible] he accepted nothing from the Corinthians for his [illegible].

9-11. Whatever Paul [illegible] from other churches, he never once made himself a burden to the Corinthians. **And when I** at any time **felt want** (ὑστερηθεις aor., not "*was* in want") **during my stay** (παρων pres. ptc.) **among you I never made myself a benumbing burden to anybody.** κατεναρκησα (from ναρκη, stiffness, torpor), "to be like a stiff weight on," is said by Jerome to be a Cilician word. **For the brethren**—probably Silas and Timothy, who had stayed at Beroea (Acts xvii. 14) and afterwards rejoined Paul at Corinth (Acts xviii. 5)—**when they came from** the poor, but generous (viii. 2) churches of **Macedonia, brought a further** (προς) **supply for my want** (ὑστερημα echoes ὑστερηθεις). **And,** supplied as I thus was from other sources, **in every respect I kept myself** during my stay at Corinth **from being a burden to you, and** in the future **I will (so) keep myself.** The reason for this determined course Paul will soon state (ver. 12), but the fact itself

2 But what I do, that I will [illegible]

[illegible] an oath. **The truth of Christ is in me,** [illegible] **that, so far as I am concerned, this boast** of mine that I [illegible] **shall not be silenced** [illegible] **in the regions of Achaea;** [illegible] **Why?** [illegible] You ask, Is it **because I do not love you?** Certainly not; for **God knows** [illegible]

12. [illegible] support from [illegible] **Now what I do** [illegible] **I will also** continue **to do;** [illegible] **that I may cut off this** particular [illegible] **occasion from those who desire an occasion of being found, in the matter whereof they boast, on a level with US.** This last sentence has been construed and interpreted in many [illegible] the simplest seems to be [illegible] it is not consistent with the context [illegible] therefore expect [illegible] the action of the principal clause. [illegible] I will continue to do in order that they may be found even as we" [illegible] that is, that Paul's opponents may be reduced to the moral necessity of proclaiming [illegible] there was little likelihood of that. Rather is the second *ἵνα* dependent on the three words preceding and explanatory of them, expressing what *they* [illegible] desired. Their desire was that, "in the matter of which they boasted," that is, the apostleship, they should be on terms of equality

[illegible] **If** [illegible]

13-15. **For such men,** [illegible] **are** [illegible] **FALSE apostles,** [illegible] **crafty workers,** [illegible] transforming **themselves into apostles of Christ.** [illegible] **And no wonder, for Satan Himself,** whose realm is darkness, **transforms himself into an angel of light.** God [illegible] **It is nothing remarkable, then,** [illegible] **if his servants also transform themselves** [illegible] **as servants of righteousness.** [illegible] of darkness, of Satan [illegible] they seem. [illegible] is tinged with [illegible] which is so [illegible] Paul [illegible] congress of God. Rom. [illegible] Those who are ministers of the people [illegible] the true evangelists. [illegible] are the

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

false, **whose end shall be in accordance with their works.** Their fate will be determined by their conduct. They are guilty of the deepest sort of lie—the transformation of moral values (Isaiah v. 20, Mark iii. 22) and their punishment will be as terrible as their sin.

The strong words at the end of the paragraph, in which Paul anticipates for his opponents a terrible end, show how deeply he has been exasperated by their tactics. He loved the Corinthian church, it was he who had espoused her to Christ; and these Judaizers were doing everything in their power to pervert the church by the proclamation of another Jesus and another gospel, and to discredit the authority of the man who had founded that church. They cannot appreciate his lofty motives in refusing the support which he could justly claim, and they even turn his unselfishness into an argument against his apostleship.

Little wonder, considering the interests at stake, that Paul saw in these self-styled "apostles of Christ" the ministers of Satan, the representatives of the prince of darkness, cunningly disguised as angels of light. Bousset raises the interesting question whether Paul's strong language and attitude were altogether justified. "Perhaps we ought to think of his opponents as earnest in doubt, but at the same time as convinced of the justice of their view. The means by which these petty spirits adopted to combat the apostle were certainly odious and nefy. But Paul's own manner of conducting the contest is similarly influenced by too small passion. On the other hand, [illegible] just in justice concede that he [illegible] son for his anger and that his vigour in the heat of the great contest was only too excusable. Paul is no saint, just as little as Luther." Certainly Paul, as we have seen, much [illegible] had much to provoke him. He had done the hard work, and they had stepped in to appropriate the results of his labour. But it is not for such personal reasons that Paul here calls these ministers of Satan; it is because their work is a menace to the purity, and even to the existence, of the gospel. They have no insight into the mind and conduct of an apostle like Paul (ver. 7 ff.), still less into the mind of Christ. The emphasis which they laid upon extremes (cf. ver. 22) was altogether alien to the genius of the gospel of Jesus. Their Jesus is "another" Jesus, their gospel and their spirit are different. It is this that explains and to some extent justifies the vigorous language in which Paul describes them and their fate.

The Apostle's Boast (xi. 16–33)

The apostle recoils from the necessity (xii. 11) which has been thrust upon him by his opponents, of defending his claims to be an apostle. It involves boasting, and this Paul naturally shrinks from. It is folly (vv. 1, 17), it is οὐ κατα κυριον, not in the spirit of the Lord (ver. 17); but he has been driven to it by the challenge and insinuations of his rivals, and in this section, after a little ironical fore-play (vv. 16–21) he girds himself deliberately to the task, and in an impetuous passage of great eloquence, he brings before us some of the more thrilling incidents of his perilous and crowded life, and vindicates triumphantly his claim to the apostleship by pointing to the things that he has suffered for the gospel's sake (cf. v. 4 to; 1 Cor. iv. 9–13).

16-17. Again I say, as I said (implicitly) before (in ver. 1), **let no one think that I am a fool.** Paul is well aware of the unseemliness and the *folly* of boasting; but he is on his defense, and he must state his case whether they think him a fool or not. **In any case, however** (εἰ δὲ μη γε, *but if* ye do *not* grant my request to be regarded as a sane man), **listen to me** (lit. *accept* me, give me a welcome) **even** though it be **as a fool, that I too** as well as my opponents, to whom you give so cordial a welcome, **may boast just a little** but (μικρον τι). I am well aware that **what I speak, I do not speak in accordance with** the mind and spirit **of the Lord,** or under His direct inspiration; He was meek and lowly (Matt. xi. 29), and boasting was not His way. Paul is careful in his defence, to safeguard by anticipation, the character of his Lord which might be compromised by the boasting of a disciple and an apostle. It is *not after the Lord,* **but as in foolishness** (note how he rings the changes on this word half seriously, half ironically) that Paul speaks **with** (lit. *in*) **this** proud **confidence of boasting,** on which he is about

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

---

to launch. The last clause goes with the whole sentence: in this boasting, it is not as an inspired man, but as a fool that he speaks. Some render ὑποστάσει here (cf. ix. 4), "in this *matter*, subject, of boasting,"—not impossible, but less forcible and appropriate here.

18-20. Seeing that many—he means more particularly his opponents, the false teachers, who were "many" (ii. 17)—**boast after the flesh,** of external things, such as their Jewish descent (ver. 22), their connection with the Jerusalem church or its leaders, with Christ, etc. **I also will glory;** he does not say, but the sequel (ver. 22) shows that he partly means *after the flesh*. Even in regard to the external things of which they make so much, Paul is "not a whit inferior" to them (ver. 5). And he goes on with biting sarcasm to say that [illegible] patient hearing from them, for their conduct shows that they listen to fools with pleasure. **For ye put up** (ἀνέχεσθε) an echo of ver. 1, where he hopes that they will put up with him and his folly) **gladly with fools**—the next verse shows that by *the foolish* (τῶν ἀφρόνων) he means his opponents—**being wise men (yourselves)**; a most ironical addition—the [illegible] Corinthians may well [illegible] kindly considering [illegible] an effective word play in the Greek, the [illegible] words [illegible] being contrasted [illegible] The argument [illegible] they are bound to believe [illegible] and his boasting [illegible] verse is a [illegible] of their conduct [illegible] Judaizers in their dealings with the church. The allusion is obvious, but skilfully expressed by the indefinite εἴ τις (if any one). **For you put up with any one who** lords it over you, as I was falsely said to do (i. 24) and who **reduces you** (cf. Ep. to Gal.) **to the bondage** of legalism (these men turned the Corinthians into slaves, Paul made *himself* their slave, iv. 5), **who devours you** by demanding heavy contributions (as Paul refused to do) for his support, **who catches** you cunningly (cf. ver. 13, as men catch fish—same verb λαβόμενοι in Luke v. 5) and thus gets you into his power, **who lifts himself up** proudly and insolently, **who smites you in the face.** A blow on the face was one of the greatest of insults (Mat. v. 39, Acts xxiii. 2). It seems almost incredible that such an act should have been possible within the church, but the impression made by the passage is confirmed by 1 Tim. iii. 3, Tit. i. 7 where it is laid down that the bishop must not be a "striker."

21. The irony of this whole section (16–21) is very striking, and nowhere more than here. **To (my) shame** (lit. "by way of dishonor") **I admit that** (lit. "I say how that") **WE** (ἡμεῖς) **were too weak** to indulge in vigorous measures like [illegible] He [illegible] (x. 10), he ironically admits the charge, *i.e.* at any rate is too feeble to treat the church as his opponents treat it. **But** all the same he has a courage of his own, which he is not afraid to match with theirs: **in whatever matter any one is bold** (of course—he ironically adds—it is **in folly** that **I speak,** for the speaker [illegible] to make is a boast) **I too am bold.**

22. [illegible] **Are they Hebrews?** (more vivid than *they are Hebrews*) **so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.** He could claim Jewish descent as well as they. *Hebrews* [illegible] national name [illegible] sacred name—as the people of God; as *Abraham's seed* [illegible] they are heirs (Gal. iii. 29) of the promises (Gen. xii. 1-3).

23. These matters, important as they

24 Of the Jews five times received I forty *stripes* save one.
25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils *by* *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

---

seemed to his opponents, were of little consequence to Paul, and he dismisses them very curtly with a λάτρω (I too). But when he presents his claim to be a *minister of Christ*, his style at once expands. **Are they ministers of Christ?** Here he is not content with a bare *So am I*. He had already called them *ministers of Satan* (ver. 15); and if they, even on their own showing, have any claim to be considered ministers of Christ, he has *more*. But before he says this and thus launches himself upon an account of his career, he interpolates, **I speak in madness.** Perhaps this, like the other references to his "folly" in boasting, is largely ironical; but it is possible to suppose that it is meant much more seriously. The words "minister *of Christ*" have a steadying and solemnizing effect, and Paul feels that it is not only "not according to the Lord" (ver. 17) but sheer madness, to be boasting (though he is driven to it) about matters so sacred. **I have a MORE** abundant claim than they to be considered a minister of Christ; for consider what I have suffered for His sake.

In labors more abundantly than they (cf. 1 Cor. xv. 10). If περισσοτέρως be pressed in its comparative meaning, Paul begins by contrasting himself with his opponents — his labors are more abundant than theirs. Already in the third clause, however, he loses sight of them (ὑπερβαλλόντως, *exceedingly*), and from that point on, confines himself to his own career. It is just possible, therefore, that περισσοτέρως has the force of a superlative (very, almost, etc.). The following record shows us how little we really know of Paul's missionary experiences from the book of Acts. **In prisons,** as at Philippi (Acts xvi. 23 f.) **more abundantly, in stripes** (explained in next verse) **above measure, in** the jaws of **death often,** "delivered evermore to death for Jesus' sake" iv. 11, in peril of death at Damascus at the outset of his Christian career (Acts ix. 23 f.), stoned almost to death at Lystra (Acts xiv. 19), in some deadly peril in "Asia" (2 Cor. i. 8).

24, 25. The general words of ver. 23 are now illustrated by concrete detail. **From the Jews I five times received** the punishment (inflicted with a leather scourge, so severe that the victim sometimes died under it) of **forty stripes, save** the **one** which later practice remitted, lest by chance the limit of forty prescribed by law should be exceeded (Deut. xxv. 3). **Three times I was beaten** by Roman officials **with rods,** as at Philippi (Acts xvi. 22): **once I was stoned,** at Lystra (Acts xiv. 19), **three times I was shipwrecked,** none of these occasions being recorded in the book of Acts, as his shipwreck on the voyage to Rome (ch. xxvii.) occurred later, **a full night and day** of twenty-four hours **I spent in the deep,** probably on the plank of a ship which had been wrecked, as in Acts xxvii. 44.

26, 27. His missionary journeys were many, and by land, as by sea (ver. 25) often accompanied with great peril, from swollen rivers, brigands, etc. **In journeyings often, in perils from** turbulent **rivers,** treacherous to ford or swim; **in perils from brigands** who infested the country roads of Asia Minor, and waylaid travelers. Men were as cruel as nature; Paul was **in perils from** his Jewish **kinsmen,** as at Damascus (Acts ix. 23), Jerusalem (Acts ix. 29) etc.; **in perils from the Gentiles,** as at Philippi (Acts xvi. 20), Ephesus (Acts xix. 31); **in perils in the city,** as at Damascus (Acts ix. 23), Jerusalem (Acts ix. 29), Ephesus (Acts xix. 31); **in perils in the wilderness** perhaps of Arabia (Gal. i. 17), but probably also elsewhere; **in perils in the sea** already graphically illustrated (ver. 25); **in perils among false brethren,** more terrible than the perils of the sea. Gal. ii. 4 illustrates this point, though Paul's Jewish rivals at Corinth were illustration enough, and in the word he probably takes a side glance at them. **In labour** (ver. 23) **and toil** Paul's work was hard and wearying — **in many a wakeful night,** whether kept awake by fatigue, by manual (2 Thes. iii. 8) or missionary work (Acts xx. 7); **in hunger and thirst, in fastings** (apparently, in such a context, not deliberate but involuntary) **often, in cold and nakedness** or scanty attire, as perhaps after shipwreck.

28, 29. But there was more than physical peril and pain. Even more than the phys-

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

ical strain was the spiritual one involved in his unceasing interest in the churches he had founded. **Besides the things outside** this description (or the things *which I omit*) **is the thing that presses upon me daily, my anxiety for ALL the churches.** The anxiety (μέριμνα) Paul had for the churches was as real and intense as that which the ordinary man has about food and clothing (Mat. vi. 31 μεριμνήσητε). Both the reading and the meaning of ἐπίστασις are doubtful. ἐπισύστασις is also read, which might mean, "the daily *combination against* me." ἐπίστασις may mean *care*, and be parallel to "anxiety"; but it is perhaps better to take it in its primary etymological meaning, and regard it as more closely defined by the following μέριμνα: "the daily pressure upon me, namely, the anxiety for all the churches." This anxiety is illustrated by ver. 29. **Who is weak** in faith or courage, **and I am not weak** in sympathy with him? Paul became all things to all men, for the gospel's sake, therefore "weak to the weak" (1 Cor. ix. 22). He was not, for example, contemptuous, but considerate of the scrupulous brother who could not eat meat that had been offered to idols (1 Cor. viii.). **Who is made to stumble, and I do not burn** with indignant, sympathetic pain? When a Christian brother is snared by sin, the apostle's heart glows with the pain and shame of it.

30, 31. Verse 30, with its repetition of the word "weakness" from ver. 29, happily mediates the transition between the preceding verses and those which conclude the chapter. Indeed it is possible, but not necessary, to begin, as some do, a new section here, reading it at xii. 9 or 10. Paul is still sustaining his "boast" by recording his experience, though the last incident of the chapter, that of his escape from Damascus, acquires a certain independent importance from the solemn introductory asseveration of ver. 31. So difficult have some scholars found it to regard this preface as belonging only to the incident described in vv. 32, 33, that they have taken it as the introduction to the account of Paul's ecstatic vision in ch. xii. and regarded xi. 32 f. as inserted perhaps by way of afterthought. But this incident may have had for Paul a significance which it cannot have for us, who are ignorant of the circumstances, and the difficulty is not insuperable of regarding the solemn appeal in ver. 31 as prefacing the narrative in vv. 32, 33.

If boasting is necessary, I will boast of the things that belong to my weakness, as illustrated alike by the incidents he has narrated and that which he is about to narrate. It was not in his own strength that he had surmounted all those deadly perils, it was the "grace of God" (1 Cor. xv. 10) that made him the victor that he was. **The God and Father** (not "God and the Father") **of the Lord Jesus knows, He who IS** (ὁ ὢν) **blessed for ever, that I am not lying.** This very solemn appeal to the God who *knows* (ver. 11) comes at this point with the effect of a surprise; but the incident which it is designed to corroborate had no doubt its peculiar significance for Paul. His experience at Damascus was his preparation for the sufferings of his apostleship. The appeal to the Father of Jesus is very relevant here, as it was for Jesus' sake that he encountered the danger he is about to relate (cf. iv. 11).

32, 33. In Damascus, which perhaps for diplomatic reasons had been ceded by the Romans to Aretas, **the governor under Aretas IV the king** of the Nabatæan Arabs, **kept guarding the city of the Damascenes** (the last word is superfluous), no doubt at the gates, **to seize me, and through a window** of a house on the wall **I was let down in a basket** (of wicker work?) **by the wall, and escaped his hands.** This probably occurred about 37 A.D. on Paul's return to Damascus after his sojourn in Arabia (at least apparently about three years subsequent to his conversion: Gal. i. 17, 18). The incident is referred to in Acts ix. 23-25 where, however, it is the Jews who seek Paul's life. Probably Aretas was acting on the instigation of the Jews who were numerous and

CHAPTER 12.

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

powerful in Damascus. It is possible that Paul's flight on this occasion was interpreted by his opponents as cowardice, and that the incident was used to make him ridiculous. But he himself is not ashamed of it. He glories in his weakness, and in his deliverance he sees the gracious hand of God.

This brief, impetuous description w[illegible] Paul gives of his life Stanley calls [illegible] of the most valuable historical portions of the New Testament." It shows us how much more strenuous and terrible was the missionary life of Paul than even the book of Acts would lead us to suppose. It was crowded with peril and persecution, beset by the relentless forces of nature — her stormy seas and roaring rivers — and by the still more pitiless and venomous forces set in motion by men — by bigoted Jews, stern Romans, unscrupulous brigands, and, worst of all, false brethren. He points to these experiences in vindication of his claim to be an apostle — to the things that he had suffered "for Jesus' sake" (iv. 11, xi. 23). It takes more than rhetoric to make an apostle (ver. 6); it takes knowledge of the mind of Jesus, readiness and capacity to suffer for the gospel's sake.

The picture he draws is one of almost superhuman heroism, and the boast, for which he had with such elaboration and sacred irony prepared the way, is more than justified. And the crowning and climax of all this "pressure" which would have crushed the life out of any but a giant, was his anxiety for all the churches. As he faces the swollen flood, traverses the roads infested by robbers, and looks at death again and again upon the sea, he has overpowering on his mighty heart the burden of his weak and tempted brethren among the churches. He feels themselves, and identifies himself with them. His anxiety for the churches does not swallow up his care for the individual members of whom these churches were composed, nay, rather it is the individual Christian brother, in his struggles and falls, for more than the other [illegible] is weak, Paul feels and shares his weakness.

Here then is the kernel of his defense. He has the welfare of all the churches upon his heart, he loves their individual members and deals with them in a spirit of the keenest and most intelligent sympathy; and finally, for their sakes, and for the sake of their common Lord, he is willing and glad to endure to the uttermost, to pursue a career that was beset by continuous perils, and that once and again brought him face to face with death.

The Vision and the Thorn (xii. 1–10).

In this section, Paul continues his "boast;" but here it takes the form of an unusually intimate disclosure, and it constitutes a splendid climax to the recital of the experiences by which he vindicates his claim to be an apostle. Just as his escape from Damascus (xi. 32 f.) may have exposed him to the charge of cowardice, so his "revelations" may have won for him the reputation of being a visionary of perhaps rather questionable sanity. Here in the most solemn and deliberate manner, he claims for them reality, and in particular recounts an overmastering experience which had befallen him fourteen years before, when he had been in Paradise itself, and had heard words unutterable. Intimately connected with this is the account of the thorn in his flesh, which had been sent as a spiritual discipline, to check the pride which the vision might have caused; and this discipline was the occasion of a fresh manifestation of the all-sufficient grace and power of Christ. He may surely then boast of the weakness (xi. 30, xii. 9) which led to such a display of divine power. It is but another form of "glorying in the Lord" (x. 17).

1. The text of ver. 1 is exceedingly confused, but the two great types are represented by A. V. (καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ) and A. R. V. (καυχᾶσθαι δεῖ· οὐ συμφέρον μέν, ἐλεύσομαι δέ). The confusion between δεῖ and δή is natural. The question is not, after all, one of great importance, as the meaning is, in either case, much the same. Paul is well aware of the general inexpediency of boasting, and regrets its necessity. A. R. V. emphasizes rather the necessity, A. V. the regret. Considering that Paul has been driven to his boast in self-vindication (ver. 11), A. R. V. seems more probable, especially as not only the idea but even the phrase ("boasting is necessary") has occurred

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth:) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

---

before (xi. 30). Whatever concessions his opponents may have had with Christ, Paul is "no whit interior" (xi. 5), he can claim to have had revelations from Him. **Boasting is necessary: it is not indeed good** (*expedit, ad. utilitatem nos*) either for me or for any one else. There is the danger of spiritual pride (ver. 7), **but** as my opponents have coerced me into it (ver. 11), **I will** proceed further and **come to visions and revelations of** (i.e. vouchsafed me by) **the Lord.** The revelations come through the visions. It is hardly probable that these visions and revelations were all comprised in the one great experience he is about to recount. The plural (cf. ver. 7) more naturally suggests that they occurred more than once; and this is confirmed by Acts xviii. 9 (vision), Gal. ii. 2 (revelation).

2. The story is told with a certain solemn and rhythmic repetition, and curiously enough, Paul speaks of himself in the third person, suggesting that his part in the matter was purely passive. It was as if the man who enjoyed that unutterable experience could not be himself, the Paul who was so acutely conscious of his weakness. **I know a man in Christ;** what he is about to tell happened to him as a Christian. Had he not been *in Christ*, either it would not have happened, at any rate it would not have taken him as it did. Bousset points out that, according to the Talmud, Paul's ecstatic experience was parallel to the experience of some contemporary Jewish Rabbis. The idea of an ecstatic ascent to heaven he may well have shared with the Judaism in which he had been brought up, but this particular vision came to him as a *Christian* man; it was *the Lord*, i.e. Christ (ver. 9) whom he recognised as its source; it came upon a Christian mind, and its contents were Christian. This happened **fourteen years ago** (43 A.D.?) and therefore is not to be connected with his conversion which had occurred about twenty years before; it was a never to be forgotten day. But Paul has no idea how it happened—**whether in the body I do not know, or out of the body I do not know, God knoweth** (cf. xi. 11, 31). Paul is so little himself (cf. the use of the third person) that he does not know whether he was caught up bodily into heaven, or whether his spirit had left the body, and he enjoyed this amazing experience, as it were, in a disembodied state. **such a one** (τὸν τοιοῦτον) *a man* whom he knows—**caught** (ἁρπαγέντα) **up** like Philip after baptism (Acts viii. 39), with the speech (Acts viii. 30, ἥρπασεν), like the child of the woman in Rev. xii. 5 (ἡρπάσθη), and as those who are alive at Christ's coming will be caught, according to 1 Thes. iv. 17. **as far as the third heaven.** Jewish conceptions varied as to the number of the heavens; some maintained two, others three, etc. etc. If we are to distinguish between the third heaven here, and Paradise in ver. 4, the idea implied by the passage is probably that there were three heavens, and Paradise beyond (ἕως, *usque ad*), suggests the infinite spaces through which Paul seemed to traverse.

3. 4. And I know such a man—whether in the body or out of the body I do not know, God knoweth. The rhythmic repetition has a solemn effect, as if the mind of Paul were dwelling on the mysterious scene with reverent reminiscence. But possibly it is also intended as an introduction to the statement **that he was caught up into Paradise,** this being regarded not as the same but as another and higher experience. Paradise, originally the hunting-park of a Persian king, then a pleasure garden, then the blissful abode of the righteous in Hades where they await the resurrection; here no doubt it is what is called in Rev. ii. 7 "the Paradise of God," beyond the highest heaven. Some scholars regard Paradise in this ver. as synonymous with the third heaven in ver. 2. It is hard to say, but perhaps the second statement (*caught up*) is intended to suggest a second experience similar but higher. He saw *things* (ver. 1) **and heard words unutterable, which it is not** *lawful* or **possible for a MAN to put into language.** What those words were we do not know,—perhaps, if we may judge by Jewish analogy, the praises of heavenly choirs (cf. Rev. v. 12). In any case, the words which fell from celestial lips are unutterable by *mortals* (ἀνθρώπῳ). They rang evermore in Paul's ears and in his heart, but he must not

5 Of such a one will I glory, yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

---

and he cannot translate them into human speech

5, 6. **On behalf of such a one** (τοῦ τοιούτου masc., not neut. cf. τὸν τοιοῦτον, ver 2) **I will boast,** because, strictly speaking, that "man," caught up to the blissful sights and sounds of Paradise, is not self at all; **but on my own behalf I will not boast, except in my weaknesses.** They are my own, and they give divine grace its opportunity to manifest itself in me; therefore, so far from being ashamed, I boast of them. Paul has already characterized his boasting as "folly" (xi. 1). This, however, is only ironical; he does not really wish any one to think that he is a fool (xi. 16), and the vision he has just related shows that he has ample ground for boasting, were he so inclined. **For if I desire to boast, I should be no fool, for I should be speaking the truth;** the unadorned truth, which Paul could speak if he would, furnishes opportunity enough. **But** he does not wish to thrust upon those whom he would convince evidence which it is beyond their power to verify; he leaves them to judge of him by the evidence of their eyes and ears. Therefore **I forbear** further boasting about visions, revelations, etc., **lest some one should think of** (εἰς, *in regard to*) **me beyond what he sees me** to be, **or hears from me.** There is a touch of irony about this perhaps; the whole course of Paul's vindication, and, above all, the necessity for it, shows that there was little danger of him receiving more than his due from the Corinthians. But the principle is a sound and valuable one, that to convince men, we must not mystify them, but meet them with proof which they can understand and verify. What men see us to be, or hear out of our own lips (ἐξ ἐμοῦ), will after all be a pretty good indication of what we are.

7. Westcott and Hort take the next words "and by the exceeding greatness of the revelations" with the preceding, and put a period after them. It must be confessed that the connection of the words with the rest of the sentence would then be neither obvious nor natural. The reason for taking the words thus arises from the difficulty, if not impossibility, of construing them naturally with the following sentence beginning, according to MSS. that are usually the best, with διὸ ἵνα ("*Wherefore*, in order that"). Some MSS. however omit διό; then the reading is smooth (though this fact may possibly have led to its omission), and the sense good. **And that I might not be overexalted by the exceeding greatness of the revelations** (this last clause being placed before ἵνα for emphasis, exactly as in ii. 4, τὴν ἀγάπην ἵνα γνῶτε) **there was given to me** by God, who watches over the interests of the spirit, and takes stern measures to rebuke spiritual pride, **a thorn for** the tormenting of **the flesh, a messenger** or *angel* (ἄγγελος) **of Satan, that it** (or *he*) **might buffet me** not once (aorist) but **continually** (pres.) **in order that I might not be overexalted,**—a danger which the apostle must have very keenly felt, considering that he begins and ends his short sentence with the mention of it. σκόλοψ is literally a stake, and Stanley sees in this a suggestion of the agony of impalement—"a stake, as of impalement, on which I writhe like one crucified;" but, as in Ezek. xxviii. 24 σκόλοψ is used to translate "brier," and is paralleled with ἄκανθα, "thorn," the ordinary translation may be safely accepted. Innumerable guesses have been hazarded as to what this thorn was, but in the nature of the case, the truth can never be known. It is no doubt the same infirmity as Paul refers to in Gal. iv. 13–15, and there, as here, it is something that tries his *flesh*, his bodily nature. This fact renders, some explanations of the thorn impossible; it cannot have been remorse of *conscience* for the past in which he persecuted the church (1 Cor. xv. 9), nor temptation to blasphemy or unbelief. Nor, though he has called his opponents ministers of Satan (xi. 15, cf. angel of *Satan*) can the thorn in the *flesh* well refer to them. Applied to the risks to life and limb, incident to his missionary career (xi. 24–27) it is less inappropriate, but very far from probable; Paul would hardly have begged for a remission of this kind of suffering, besides, the thorn must be something more specific

8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

than that. Catholic commentators have been led by certain stories of monks to conjecture that it was the temptation to lust, a conjecture which may be summarily dismissed as altogether inapplicable to Paul. Doubtless we have to look for the thorn in some bodily ailment, which was apparent to the eye (Gal. iv. 14) and which was an impediment to Paul's activity. Disease of the eyes (cf. Gal. iv. 15), earache, headache, nervous prostration consequent on malarial fever, or produced by his colossal exertions, etc. have been suggested; but there is a large body of competent and quite reverent opinion inclined to the belief that the reference is to epileptic seizures. Paul compares the effect of this visitation of the angel of Satan to that of a blow with the fist (κολαφίζῃ: cf. I Cor. iv. 11, Mat. xxvi. 67). "What," asks Bousset, "is the usual effect of such a blow? If it be violent, the person struck sinks to the ground. That then was a feature of Paul's infirmity, that he suddenly sank to the ground as if smitten by an invisible stroke." It was as if some demoniac power, an angel of Satan, who sends infirmities upon mortals (Luke xiii 16, Job ii. 5), had struck him to the ground. The theory of epilepsy, though it has much to recommend it, is not without difficulties. Professor Denney, who admits that "there is no religious interest in affirming or denying any physical explanation of the matter whatever," yet points out that "epileptic attacks, if they occur with any frequency at all, invariably cause mental deterioration," whereas the epistles are evidence that Paul's mind grew year after year in the apprehension of the Christian revelation. Professor Findlay (*Galatians*, p. 66) even goes so far as to say: "To call him *epileptic* is a calumny. No man so diseased could have gone through the Apostle's labors, or written these epistles." Heinrici makes another important objection: "How the Galatians could ever have brought themselves to welcome an epileptic 'as an angel of God, as Christ Jesus' (Gal. iv. 14) is hard to understand, when we consider that in the ancient world the Jews regarded it as possession, the Greeks and Romans as a special punishment of God." On a question for which the evidence is so meagre, dogmatism would be inappropriate.

8, 9. However ignorant we may be of the nature of Paul's infirmity, we know at least its spiritual value. At first it seemed indeed to be an unqualified impediment to Paul's activity; so much so that **for this** (*angel of Satan*; masc. rather than neut., because of the words "depart from me") **I besought the Lord,** that is apparently *Christ* (ver. 9) not once or twice but **three times,** as no answer came the first time or the second, **that he might depart from me,** as Satan, his master, departed (same word ἀπέστη) from Jesus after His temptation (Luke iv. 13). **And** at last **He gave me His** everlasting **answer.** The perfect here εἴρηκεν appears to be suggestive; "He spoke the word, and that word remains, and will remain for ever." **"My grace is sufficient for thee,"** eternally sufficient (pres. ἀρκεῖ). Thou dost need no more than my grace. "The Lord as it were put these words into Paul's mouth," says Bengel, "that following them up he might say: 'O Lord, Thy grace is sufficient for me'." Paul prays to the Lord as to a living Person with whom he has intercourse (cf. ver. 1) and is conscious of being answered by Him. How the answer came, he does not say, but the sequel shows that to Paul it was real. **For strength is being perfected in weakness,** it manifests itself most abundantly and amazingly, when it operates in the element of (ἐν) weakness. The general form of the statement is superior to the specific form with μου (My strength; so A. V.), though the specific form is correct as an interpretation. Paul was conscious that the strength in which he overcame was from above; it was his weakness that gave it its opportunity to manifest and develop itself.

9, 10. If weakness thus gives grace its opportunity, one may surely be well content with his weakness. **Rather, then,** than pray to have the thorn removed, **will I boast in my WEAKNESS** (cf. xi. 30) **in order that the POWER**—practically the same as the *grace*—**of Christ may tabernacle upon me,** encompassing me. "The image is that of the Shechinah or σκηνή, the glory which was the symbol of the Divine presence in the Holy of Holies,

descending upon the faithful, cf. John i. 14, Rev. vii. 15, xxi. 3." (Bernard). **Wherefore,** conscious as I am of having my weakness strengthened by Christ, **I am well content, for Christ's sake, with weaknesses,** which he further particularizes **with insults, with** the various **hardships** to which I am *forced* (ἀνάγκαις), **with persecutions and** the **distresses** with no seeming exit (cf. iv. 8) to which they reduce me. **For when** of myself **I am weak,** then **I am strong** in the imparted strength of Christ.

The religious greatness of Paul is nowhere more conspicuous than in this account of his thorn in the flesh, marvelous alike in its candor, its depth, and its simplicity. Mark how he links it to the story of his beatific vision. Twice he says that the thorn, which is a "gift" of God (ἐδόθη), was sent to deliver him from the temptation to spiritual pride. One who has enjoyed such rapture is in peril, unless he receives continual buffeting (κολαφίζῃ, pres.). He did not see his suffering at first in that light; this interpretation only comes to him after his prayer has been answered by being refused. But it is an interpretation which shows how well Paul understood the subtle temptations to pride that are apt to accompany unique spiritual gifts and experiences. The vision needs the thorn.

On the relation of the thorn to the vision Bousset has some suggestive remarks, though they rest on the assumption that Paul's infirmity was of an epileptic nature. "One cannot fail to recognise that what Paul here relates of his infirmity and what he has told before of his visions and revelations, have an inner connection with one another, which the apostle may have unconsciously felt, when he put them both together. We may then suppose that the entire visionary, ecstatic peculiarity of Paul, as it appears here and in other places, had its basis in large measure in his pathological disposition. We may even believe that Paul's visions and revelations were often immediately connected with the epileptic attacks. In these hours of his life — now he saw heavenly sights, and heard the praises of Paradise, and again he felt himself struck with the fist by the angel of Satan." Whether the connection between the vision and the thorn be so intimate or not, at any rate it is certain that by some chronic and distressing ailment Paul's activity was seriously hampered; and both his missionary career and his religious serenity become all the more wonderful when we consider this physical handicap. He thought he could have done more for His Master, had the handicap been removed, and he prayed for its removal. "It might have seemed at the time to all," says Stanley (*Corinthians* p. 506), "as it did on this occasion seem to Paul himself, that the cause of the Gospel would have been better served, had he been relieved from his infirmity and gone forth to preach and teach with unbroken vigor of body and mind, his bodily presence strong, his speech mighty and powerful. But history has answered the question otherwise, and has ratified the Divine answer, in which the Apostle acquiesced." It is nothing less than wonderful to see how, vexed with this sorrow and pain, whatever it was, he cheerfully endured the colossal hardships of which he has told us in the preceding chapter, and moved about the world, planting churches and preaching the gospel everywhere. If his infirmity was a fact — and we have his own intense and threefold prayer in evidence of that — the grace which tabernacled upon him must have been an infinitely greater fact; for it made him not only content amid distresses and persecutions manifold, but it made him strong to do perhaps the mightiest and most far reaching work for God that mortal man has ever done.

An interesting question is raised by this passage touching prayer to Christ. *The Lord*, whom Paul entreated for the removal of the thorn, might well be God; but the context seems to be decisive in favor of Christ. "My grace is sufficient for thee; for power is made perfect in weakness." That is the answer to the prayer. Paul goes on: "Most gladly therefore will I rather glory in my weaknesses, that the *power of Christ* may rest upon me." It is impossible not to hear in these words an echo of the answer; in that case, the answer must have come from Christ, and the prayer been directed to Christ.

The threefold prayer of Paul for the removal of the thorn naturally recalls the threefold prayer of Jesus in Gethsemane for the removal of the cup (Mat. xxvi. 44). "It is of the profoundest religious interest and importance to note that, in the ordinary sense, neither of these prayers was answered. The cup had to be drained to the dregs — "My God, why hast Thou forsaken me?" — and the thorn was not removed. But it is of equal interest and importance to note that, in the profoundest

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not burden you: for I seek not your [illegible], but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I be loved.

---

sense, those prayers were both answered. The will of God was done. With fine insight, the author of the Epistle to the Hebrews remarks that Jesus 'in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, *was heard* for His godly fear;' and Paul was so strengthened by the grace of Christ that he actually learned to glory in his weakness, because in it he was conscious that the power of Christ rested upon him." (See my *Prayers of the Bible*, p. 101).

The Signs of an Apostle (xii. 11–13).

11-12. Paul's elaborate vindication of his apostolic authority is drawing to a close. He deeply regrets its necessity. In spite of ver. 6, it is in reality *folly*, to which no wise man would willingly stoop, but he has been *driven* to it. **I HAVE become a fool** (emphasis on the verb), but **it is YOU** (ὑμεῖς) **who have compelled me** to it. **For,** instead of being forced, as I have been, to commend *myself*, **I ought to have been commended** without ceasing (συνίστασθαι, *pres.* inf., not aor.) **by YOU.** I have the best of reasons; **for I was in no respect inferior to the pre-eminent apostles** (the leaders among his Judaizing opponents, see xi. 5), **though, as a matter of fact** (οὐδέν not μηδέν) **I am nothing**—it is only by the grace of God that I am what I am (1 Cor. xv. 9 f.). **The signs indeed of** one worthy to be considered **an apostle were wrought** by himself, of course, but by the use of the passive voice he humbly allows his own personality to fall into the background **among you in all manner of steadfast endurance,** despite fatigue and opposition, **by** miracles, which Paul here describes under three aspects, **signs,** as acts of spiritual *signification*, **and wonders** that cannot fail to arrest conventional eyes, **and mighty works,** literally *powers*, which are the manifestations of [illegible] power [illegible] 9) "deeds of significance, deeds of wonder, deeds of power" (Massie). According to 1 Cor. ix. 1, 2, the conclusive sign of an apostle is his success; here, as in Rom. xv. 19 (cf. Acts xv. 12) Paul appeals to miracles as signs. What miracles he performed at Corinth we do not know; but we may perhaps consider as typical of these, the healing of the lame man at Lystra (Acts xiv. 8-10; cf. xix. 11, xx. 7 f., xxviii. 3-6). *Patience, steadfastness,* is not here itself a sign, but the element, the spiritual atmosphere in which the signs were wrought.

13. For what is there in which you were slighted in comparison with (lit. "made inferior beyond") **the other churches unless** (**it be**) **that I in my own person** (αὐτὸς ἐγώ) **did not lie like a benumbing weight upon you** (κατεβάρησα, word and thing same as in xi. 9) by throwing the weight of my maintenance upon you? This distinction which he conferred upon the Corinthian church is proof of his "more abounding love" (ver. 15). He sarcastically calls it an *injustice*, for which, with bitter irony, he prays to be forgiven. **Forgive me this injustice.**

Paul will not burden them, as the Spirit of Christ in him (ver. 14–18).

14, 15. Paul has no more intention of burdening them with his support in the future than he has done in the past. **See!** a vivid appeal, **this is the third time that I am ready to come to you.** The words very probably (cf. xiii. 1), though of themselves not necessarily, imply not only that [illegible] third time, but that he is coming for the third time. In other words, [illegible] been in Corinth twice already, **and I will not be a burden** to you, **for it is not yours, but YOU, that I seek** not your money or your help, but your souls; [illegible]

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked* we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we *do* all things, dearly beloved, for your edifying.

15),—your salvation (1 Cor. ix. 22). The Corinthians were his "beloved children," and he, as their spiritual father (1 Cor. iv. 14, 15) will show to them the unselfish and solicitous regard that a father shows to his children, his duty and delight being rather to provide for them than to be provided for by them; **for the children ought not to lay up for the parents,** though this of course, is not meant to deny filial obligation—**but the parents for the children.** Paul, however, like the good father that he is, does more than *lay up* for his children; he spends, and he spends *himself* utterly (ἐκ) for them and their spiritual welfare. **And I for my part** (ἐγώ), so far from burdening you with my support, **will most gladly spend** all that I have, **and be myself spent to the uttermost for your souls.** The following two clauses (reading ἀγαπῶ, *I love*) are best taken as an independent sentence (so A. R. V. Westcott and Hort), not (reading ἀγαπῶν, *loving*) as a conditional sentence appended to the preceding (so in the main A. V.). The latter meaning would be, "If, loving you the more, I am loved the less, I will spend and be spent for your souls, that is, until the true relationship between us is established." This seems stilted; the meaning therefore probably is simply: **if I love you the more, am I loved the less?**—is this malice and ingratitude the return for the more abundant love I lavished upon you?

16-18. Paul next deals with the unworthy suspicion, which clearly had been voiced, that, though his own hands are clean, he has yet, through his agents, helped himself to the collection of which they had had charge. **Granted** (lit. "so *be it*"), you say, **that I did not personally** (ἐγώ) **weight you down** with the burden of my support, **but like the crafty man that I am** (ὑπάρχων) **I caught you by cunning** (*craft* and *cunning*, the very things he disclaims in iv. 2)—securing my ends through my agents. This base charge may be easily refuted by a simple appeal to fact. On any previous occasion Paul had no doubt frequently had occasion to communicate thus with the important and turbulent Corinth—**did I take advantage of you** (cf. vii. 2) **by any of those whom I have sent** (ἀποστέλλω more solemn, or at least formal, than πέμπω, ix. 3) **to you.** τινα is irregular; when Paul wrote it, he may have intended to follow it up with some other verb than ἐπλεονέκτησα. **I exhorted Titus** to go on such a mission, **and,** taking precautions similar to those described in viii. 18–22, **sent along with him the brother,** possibly the brother mentioned in viii. 22, though the reference is of course to some previous mission—perhaps that from which Titus returned with his reassuring news of the Corinthians (vii. 6 ff.). **Did Titus take any advantage of you?** asks Paul indignantly. Surely not. And Titus was Paul's envoy, acting in his *spirit*. From Titus's policy they may infer Paul's. **For did we not**—he and I—**walk in the same spirit?**—primarily perhaps the holy spirit, to which any such "over-reaching" as is here suggested would be impossible; practically the words mean, "in the same spirit of noble self-denial, with the same freedom from avarice." And as their inner spirit was the same, so also was their outward conduct; they walked **in the same steps**—Titus but following in the footsteps of Paul.

The Apostle, Not the Apologist
(xii. 19–21).

19. This brief paragraph is intended to correct the impression which might very naturally arise in the minds of the Corinthians that Paul, in his vindication of himself (x. ff.) has been constituting them his judges, pleading, as it were, at their bar, and eager for their verdict. Nothing of the kind: God is his judge, and he is their apostle. **You have been thinking** (or with Westcott and Hort, *have you been thinking?*) **for a long time** (πάλαι better than πάλιν of A. V. *again*) **that it is to YOU that we are making our defence.** Certainly not: you are not my judges (1 Cor. iv. 3). **It is before God and in** virtue of our fellowship with **Christ that we speak** (cf. ii. 17). **And all those things** that I have said, **beloved,**—the

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed

tenderness flashes through the severity — **are** not in my own interests, and to secure a verdict of acquittal from you, but **for your upbuilding.** His vindication was not to defend himself, but to edify them; it was for their *edification* that the Lord gave him his authority (x. 8). In general, edification, upbuilding, is the great law of the church, determining the action of her officers, and regulating the conduct of her worship (1 Cor. xiv. 5, 12, 17, 26).

20. These verses (20, 21) show how sorely the Corinthians needed edification, and how little competent they were to pass judgment upon such a man as Paul. As Professor Denney aptly says, "The Corinthians had been seating themselves in imagination on the tribunal, and they are summarily set on the floor." **For I am afraid that, perchance, when I come,** it is now the *apostle* that speaks — **I may find you not** pure and peaceable, **such as I would, and that I may be found by you** (or less probably, "in your judgment") not only such as *I* would not, but — more vigorously — **such as YE would not,** an administrator of discipline and chastisement (cf. x. 6, 1 Cor. iv. 21); **that perchance (there may) be found** (supply εὑρεθῶσιν) the spirit of **strife** and **jealousy, cases of angry outbursts** (plur.), **faction** or *intrigue* such as hired servants (ἐρίθοι) might be guilty of, defamation of character whether by open **slander,** or secret **whispering, conceit, disorder.** These are all tempers or acts symptomatic of the party spirit (1 Cor. i. 10 f.) which was preiudicial to the peace and unity of the church, and insulting to God who was a God of order, not of *confusion* (1 Cor. xiv. 33).

21. But the character of the church was being imperilled by lust, no less than by discord, and this fear seems to be even more heavily upon the heart of Paul than the other (there is no qualifying πως after μή, "lest *by any means*," as in the previous case) especially if we read with some MSS. (though this is not necessary, ταπεινώσει (*will* humble) for ταπεινώσῃ (*may*). It is difficult to say whether the πάλιν (*again*) goes with *come* or *may humble*. It is no real objection to the former view that in the previous verse πάλιν stands alone, without πάλιν (simply *having come*); but probably the latter is the more correct. Paul fears another humiliation like that which he had experienced on his second visit; but even in his humiliation he recognizes the guiding and the disciplining hand of God, who is therefore "*my* God." *I am afraid* **that, when I come, my God may again,** as before, **humble me in my relations to** (πρός) **you,** by showing me the scanty fruit of my work, **and that I may have to mourn over many of those who shall not have repented of their former sins of** sexual **impurity, and,** in particular, **fornication, and** riotous **lasciviousness, which they** have **committed.** Probably Alford is right in regarding "many of those who have sinned" as a milder expression for "the many who have sinned." Who are "those who are in a condition of having sinned (pt. perf.)"? Before whom? Probably before the entrance into the church. The sins and practices which Paul here glances at are accurately those common, perhaps common enough, and such sins as are recounted by 1 Cor. vi. were probably carried over into the Christian church by many who entered at this season to receive some confirmation from him, and to "all those who had sinned before" appear to stand in a class by themselves. Paul, with his tender heart, *mourns* over these sins and sinners, unlike the Corinthians, who showed their puffed condition by "not mourning" over them (1 Cor. v. 2). It is significant that the sins which Paul is afraid he will find, when he comes to Corinth, are sins of faction and lust. These are the two most prominent types of sin in the first epistle, and they must have been very characteristic of a dissolute and immoral Corinth. If Paul had been willing to defend his right to rule and authority before any earthly tribunal, it was certainly not before men swayed by the spirit of partyism and social impurity. Men like these much needed all the "edification" that could be brought to bear upon them.

CHAPTER 13.

1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward it not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know

---

The Final Appeal (xiii. 1–10).

The note of authority, which had been vigorously struck in the last paragraph, becomes even more prominent and vigorous in this. He now goes beyond the expression of a fear that, when he came in person, they would find him not such as they wished: he says very definitely that he will not spare. His power will then be as obvious as his weakness had been. But, with his old tenderness, he soon passes from this to the expression of a prayer that their conduct will be so good and seemly that he will have no occasion to exercise his authority.

1, 2. This is the third time that I am coming to you (cf. xii. 14). This sentence, and the most natural interpretation of ver. 2, apart from other considerations, put it beyond all reasonable doubt that Paul had already been twice in Corinth. **At the mouth of two or** (lit. *and*) **three witnesses shall every word be established.** It is difficult to decide whether Paul, in thus citing Deuteronomy xix. 15, is playfully regarding his visits as the witnesses—the next, which was the third, being decisive—or whether he is seriously and solemnly asserting that the next time he comes, the whole situation will be impartially investigated and the truth established, at a formal trial. Perhaps, stern as the context is, the former is more in the manner of Paul. **To those**—the class [illegible]y alluded to by the same word in x. [illegible] **who are living in their old sins,** [illegible] **all the rest** who look forward to [illegible]y visit with a bad conscience, **I have** already **said beforehand** (i.e. forewarned) (in x. 6) **and do now say beforehand** (forewarn), **as on my second visit,** (so) **now also in my absence,** when I can only communicate by letter, **that, if I come again, I will not spare** (as he had spared before, in not coming, i. 23). What precisely this threat implies, is not quite certain—whether simply the stern exercise of spiritual authority, or some signal and miraculous punishment such as fell upon Elymas (Act. xiii. 11, cf. 1 Cor. v. 5). Probably the two things would not be quite distinct in the mind of Paul; "wonders" were among the signs of an apostle (xii. 12).

3, 4. It is the scepticism of the Corinthians that drives Paul to this stern exercise of his authority; it is necessary, in order to convince them that *Christ is speaking in him, I will not spare,* **seeing that you are seeking a proof of the Christ that speaks in me**—the Christ **who in relation to you,** as you will find when I come, **is not weak but powerful among you.** Paul's words and acts will be so authoritative as to carry the conviction that Christ is speaking and working in and through him. Paul is indeed one with Christ, alike in his weakness and in his power. The weakness evidenced most terribly by the crucifixion, and the power manifested by the resurrection, have repeated themselves in the experience of Paul. As Jesus had been crucified, so he had been humbled (xii. 21); and as surely as Jesus had been raised to an endless (ζῇ, *He lives*) triumphant life, so surely would he *live*, inspired by the same *power of God*, and show the life that was in him by the authority he would wield. This is a passage that happily illustrates Paul's mysticism: he is conscious of sharing the weakness and the life of Christ. **For He was indeed crucified through weakness** (the weakness which issues in death Jesus shared with man; in a sense this was then the source, ἐκ, of the crucifixion), **but** now **He lives through** (ἐκ, source) **the power of God** who raised Him from the dead (Gal. i. 1). **For we also,** as is shown by our humiliating experiences (xii. 21, 9) **are weak in** (some MSS. read [illegible]) **Him** the crucified One, **but with Him,** the risen One, **we shall, by the** same **power of God** that raised Him, **live** and exhibit vigorous tokens of life and power **in relation to you.**

5, 6. The man who could write the last two verses is very conscious that *he* is in the faith, can offer proof (δοκιμή, ver.

ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfecting.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

---

(1) and stand the test. The Corinthians would do well to turn their attention from him to themselves, and see whether *they* could stand the test. Throughout this passage, changes are rung on δοκιμή (proof), δοκιμάζω (to put to the proof), and ἀδόκιμος (having no proof, incapable of standing the test, reprobate) which it is unfortunately impossible to reproduce in English. **Try YOURSELVES** (not *me*) **whether you are** living **in the faith** which saves the soul. *Faith* is hardly here the "objective Christian creed (cf. 1 Cor. xvi. 13)" but we can see from such a passage how the way was prepared for this use of the word. **Put YOURSELVES to the proof. Or do you not know as to yourselves that Jesus Christ is in you? except indeed,** he adds, **you are reprobates,** unapproved, have failed in the test. Deplorable though the situation is in many of its phases, they are, in some real sense, a Christian church. Christ is present among them, and constitutes the ideal by which they must measure themselves. "They ought to recognize Christ as a power in themselves—unless indeed they, being counterfeit Christians, cannot recognize Him because He is not there" (Massie). **And** if Christ is really in and among them, if they themselves are not reprobates, they ought to have no difficulty in recognizing that Paul is no reprobate; **I hope you will recognize that WE** (ἡμεῖς) **are no reprobates.** This may also be interpreted in a threatening sense: "when I come, I will furnish you with proof enough of my apostolic authority. In the discipline that I will authoritatively enforce, you will see, I hope, plainly enough *proof* of the Christ that speaketh in me."

7-10. But Paul (unlike Jonah cf. ch. iv.) is very much more concerned about their character than about his own reputation. He would infinitely rather find them repentant and virtuous, when he comes, than indulging in the sins which will give him an opportunity to assert his authority; he even prays for this, caring nothing what may come of his reputation for authority. **Now we pray to God that you do no evil, not in order that WE** (ἡμεῖς) **may** in that case **appear approved;** it is true that their attainments in virtue would redound to the credit of Paul their teacher, that, however, is not his motive at all; **but in order that YOU may act nobly,** even **though WE be as reprobates.** The virtue of the Corinthians will react doubly on Paul, it will leave him both "approved" and "unapproved"; approved—because, under God, they owe that virtue to him; unapproved, because he is now deprived of his opportunity to *prove* his authority (ver. 3) by severe discipline of them. But the latter motive does not weigh with Paul. **For we cannot do anything against the truth, but** we can only act **in behalf of the truth.** By *the truth* Paul apparently means here "the gospel"; and this sentence enunciates the principle which governed all his action. He could do nothing prejudicial to the gospel, he could only do what would further its interests, and this he was prepared to do even when it meant the sacrifice of his reputation. Not only *prepared*, but *delighted* (χαίρομεν) **for we are glad when WE are weak,** without opportunity to assert our authority, **and YOU are so strong** in Christian character that such an assertion of my authority becomes unnecessary. **And this we** not only rejoice over, but **pray for also;—your** restoration, literally, **perfecting. This is why, in my absence, I write these things,** especially the last stern passage beginning with xii. 20, **in order that, when I am present, I may not** have to **deal** with you **abruptly,** or *sharply*, and so that I may act **in accordance with the authority which the Lord gave me for building up and not for demolition** (exactly as in x. 8). If Paul has to act sharply, it will be more like pulling down than building up, and so at least an apparent contradiction of the spirit of that authority with which he was entrusted by Christ.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
12 Greet one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

Parting Injunctions and Benediction
(XIII. 11–13).

11, 12. In the concluding verses, the severity passes into a certain solemn gentleness: **finally, brethren,** all the imperatives in ver. 11 except the first, quietly glance at the weaknesses of the Corinthian church: therefore, probably the word (χαίρετε) should not be rendered *rejoice*, but *farewell*, though a Greek would hardly forget the original meaning of the word; perhaps **fare ye well** would produce a somewhat similar impression in English. **Be perfected** — Paul had just prayed for this (ver. 9) — **be exhorted** (rather than *comforted*, though this is not impossible, cf. i. 7), with perhaps special reference to the exhortations that immediately follow: **be of the same mind, be at peace** — the curse of the Corinthian church, as of an ancient Greek political life, was faction and strife (cf. I Cor. i. 10 f.). **And** God, who is **the God OF LOVE** will be with you, when *you* are at unity with one another, **and** the God **of PEACE will be with you,** when *you* are at peace with one another. The peace and love of the Corinthian church, as the letter shows, have been sadly imperilled, but **salute one another with a holy kiss** (I Cor. xvi. 20) which will seal your unity and love again. **All the saints** in Macedonia, from which Paul is writing, acknowledge your unity as a Christian church, and **salute you.**

13. After all the strife, jealousy, and malice with which Paul has had to deal, especially towards the close of his letter, the full toned benediction falls with wonderful force and beauty. It is through *the grace of Jesus* (cf. viii. 9) that Paul has learned of *the love of God*, and therefore the name of Jesus is significantly put first. This new life which came with Jesus is perpetuated in the church by the Spirit. If πνεύματος is a subjective genitive, like the other two, the fellowship or communion will be that which is produced among Christian men by the spirit; but if it be objective, it will mean participation in the holy spirit, and in His gracious gifts and operations. This benediction sweeps majestically from eternity to eternity. It contemplates the love of God rooted in the infinite past, realized in the historical Jesus, and perpetuating itself through all time by the spirit. In this passage (cf. Mat. xxviii. 19) we can see the Trinitarian doctrine taking shape. **The grace of the Lord Jesus (Christ), and the love of God, and the fellowship of the holy Spirit, be with you all** *all*, including his malicious opponents; a very noble and wonderful ending.

EPISTLE TO THE GALATIANS.

EPISTLE TO THE GALATIANS.

Introduction.

The epistle to the Galatians has been called "one of the apostle's mightiest deeds." It arose out of a conflict in which the very life of Christianity was at stake, and every line of it is instinct with all the earnestness and passion of the great apostle to the Gentiles. It is written at white heat. From the beginning, in which he expresses his astonishment at the change which has come over them in their attitude to the gospel he had proclaimed (i. 6), to the end, where he takes the pen in his own hand and writes out the thoughts of his heart in large letters and in words that burn and glow (vi. 11), the feeling with which the letter is charged is of the intensest. He begins with an anathema, twice repeated, upon those who proclaim another gospel than his own (i. 8, 9), he calls the Galatians unintelligent for allowing themselves to be misled by this gospel which is no gospel (iii. 1), he reminds them with deep emotion of the marks of Jesus which he bears upon his body (vi. 17); and all through the letter we feel that it is a "marked" man who is speaking, a man marked by insight into the meaning of the life and death of his Lord, no less than by the wounds which he had received in His service. Whoever is the manpleaser (vi. 12), it certainly is not Paul (i. 10); he is the intrepid defender of the truth. He does not hesitate to resist the great Peter to the face (ii. 11) and to denounce as hypocrites those who abandon a generous gospel for a sectarian one (ii. 13).

Yet there are depths of the tenderest affection in this letter too. Those whom the writer begins by calling foolish he ends by acknowledging as his brethren (vi. 1, 18); he feels to them as a mother to her child, — they are indeed his "little children" (iv. 19). He is afraid that all his labor upon them may have been for nothing (iv. 11), and he is sore perplexed about them (iv. 20); he would wish for nothing more than to be with them, to speak to them in tones of gentle expostulation. For he is too grateful ever to forget the unbounded enthusiasm with which they had received him when first he came among them. His visit was due to the accident of an illness, and therefore not specially calculated to elicit their gratitude, as it had formed no part of his original plan; nevertheless they not only welcomed him — which, considering the repulsive nature of the infirmity from which he was suffering, was an unexpected generosity — but the reception they

gave him could have been no better, had he been an angel or even Jesus Christ Himself (iv. 14). He can never forget that he is speaking to people who would have been ready to part with their very eyes, for his sake, had such a thing been possible (iv. 15).

It is one of the ironies of New Testament criticism that we do not definitely know who these people were. Galatia, the country to which they belonged, may be taken in a narrower or a larger sense. The country take its name from the Gallic or Celtic tribes which had come from western Europe, and settled about 280 B.C. in the center and towards the north of what we now call Asia Minor. The word may also be used, however, in a wider sense. For eighty years (from 25 B.C.), Galatia had been a Roman province, and the term was used to cover parts of Phrygia, Lycaonia and Pisidia, to the south of the original 'Galatia.' The interest of the controversy lies in this, that, if the word is used in its wider sense, we know something of the churches to which the epistle is addressed, for they would then be the churches of Antioch (in Pisidia), Iconium, Lystra and Derbe, the story of whose founding is told in Acts xiii., xiv.; while if the word is used in its narrower sense of the Celtic population of North Galatia, we know nothing of the churches to which the epistle was addressed except what may be inferred from the epistle itself.

In favor of the latter theory, which, till a comparatively recent date, held the field practically undisputed, it has been urged that the sensuousness, the love of strife (v. 19, 20) and of novelty (i. 6) which appear to have characterized the recipients of the letter, point to a Celtic destination. But these traits are human rather than specifically Celtic (v. 17), and any argument built upon them must be somewhat insecure. There is more force in the argument that an important letter such as this might naturally be expected to be addressed to the four southern churches, which were the first fruits of Paul's missionary activity among the Gentiles; and on the other hand, that any ministry of Paul's among the Celtic population of North Galatia would surely have left a deeper trace upon the book of Acts. In point of fact, Galatia is there mentioned only twice, and then very briefly, Acts xvi. 6, xviii. 23. Arguments, however, from expectation and silence are notoriously fallacious. Sieffert reminds us that the story of Paul's relatively unsuccessful effort at Athens is recorded with considerable fulness in the book of Acts, while that book has very little to say that throws any real light upon the relation of Paul to the church of Corinth, which received long and important letters. It is true that Paul "wrote of the places he visited under the names of the Roman provinces to which they belonged"; but this fact does not make for one side more than for the other. It only shows that by Galatia he *may* have meant the southern cities in Lycaonia, etc., but by no means that he *must*.

The arguments on both sides are so finely balanced that it is extremely difficult to decide the question; and one is inclined to sympathize with Julicher when he says, "The whole controversy is but of slender importance; . . . and if instead of 'Galatians' we say 'Christian communities in the interior of Asia Minor,' the dispute is at an end." There certainly seems to be no overwhelming reason for abandoning the traditional view which favors North Galatia. Two visits to (presumably) North Galatia are recorded in the book of Acts, on the second and third missionary journeys respectively (xvi 6, xviii. 23), and two visits are implied by this epistle (cf. iv. 13, 16). Perhaps the scale is turned slightly in favor of the North Galatian theory by the account of Paul's illness (iv. 13ff.) of which, as Bousset says, "there is no trace in Acts xiii., xiv. On the contrary, we receive here the impression of an extraordinary capacity for movement and work on the part of the apostle. That trait would, however, fit in admirably with the hints of the journey in Acts xvi. 6f. When it is recorded that Paul, hindered by the spirit from preaching the gospel in Asia, went through Phrygia and Galatia, we may venture to assume that the allusion is to the sickness mentioned in Gal. iv. 13, which the author of Acts regards as a disposition of Providence." Though there is no account in the brief notice of Acts xvi. 6, of the founding of churches in North Galatia, this is as good as implied by the subsequent notice in xviii. 23 that Paul "went through the region of Galatia and Phrygia, in order, *establishing all the disciples*." The date of the letter is as difficult to determine as its destination, but it must obviously fall after Paul's second visit to Galatia — whether very soon after or not will depend upon the interpretation of his complaint that the Galatians were "so quickly" changing their allegiance (i. 6). In any case, we cannot go far wrong in assigning the letter to the period of Paul's long stay at Ephesus, at the conclusion of his third missionary journey, and probably to the year 55 A.D.

The membership of the Galatian churches must have been, perhaps not exclusively, but at any rate predominantly, of Gentile extraction. They are described as having formerly been idolaters, ignorant of the true God, and they were uncircumcised (v. 2, vi. 12), therefore they cannot have been Jews. The fact that the Old Testament is frequently appealed to, and a knowledge of it presupposed, is far from proving that the majority of the readers were Jewish. Christian preaching, finding as it did in Christ the fulfillment of the promises, could hardly ignore the Old Testament; but apart from this, the peculiar nature of the situation out of which the epistle grew, rendered the appeal to the Old Testament inevitable. To this Paul's opponents had appealed, and he simply took up the challenge.

It is clear that there was organized opposition to Paul on the part of Jewish Christians who resented his attitude to their national law and insti-

tutions. These agitators had probably come from the mother church at Jerusalem, like those who had disturbed the church at Antioch by teaching "Except ye be circumcised after the custom of Moses, ye cannot be saved" (Acts xv. 1; cf. Gal. ii. 4). Paul accuses them of vanity and insincerity (iv. 17, vi. 13); possibly at bottom they were really suffering from conventionality. They had not Paul's genius for separating the essential from the accidental in religion; they could not see that, as the Christian religion was final, it needed no buttress from Judaism, and that to insist upon the necessity of observing Jewish rites and ceremonies was practically to deny the sufficiency of Christ. If they, as Jews, cared, as a matter of habit, to retain those things, there was no reason why they should not; but to impose them upon Gentiles was to mistake altogether the genius and the demands of Christianity. Already, in Paul's absence, they had made considerable headway; under the fascination of their arguments, the Galatians were beginning to observe the sacred days of the Jewish calendar (iv. 10), and they were contemplating circumcision (v. 2, vi. 12). Their argument appears to have been, not indeed that these things were absolutely obligatory, but that they set the crown upon the salvation which was already theirs in Christ; acceptance of the Jewish law secured their place more firmly, so to speak, by bringing them definitely within the pale of the chosen people. It was a counsel of perfection.

Paul's scornful and ironical question makes short work of their argument: "Having begun in the *spirit*, are you now being completed in the *flesh*?" (iii. 3). He forces upon them the alternative — Christ *or* the law; if they are being justified by the *law*, they are fallen from *grace*, and their connection with Christ is annulled (v. 4). But his opponents may have been quite sincere in their arguments, and in any case those arguments were very plausible and well calculated to turn aside the Galatians from the race which Paul admits they had been running so well (v. 7). The Jews were the chosen people, the Messiah Himself had been a Jew, the promises had been given to Abraham and to his seed, and the visible sign of that seed was circumcision. To become heir to the promises, one must be associated with Abraham's seed by the sign of circumcision. Circumcision might not be everything, but it was much, and to say, with Paul, that it was *nothing* (vi. 15) was the rankest of heresies. Did Paul know what he was doing in denying the efficacy of the law? If this were denied, would the liberty which he advocated, not degenerate into license, and morality lose its sanction? Who was the man who thus defied the most sacred traditions of his countrymen, and by what authority did he say these things? Thus the attack upon Paul's gospel resolved itself into an attack upon his apostleship. If his practical interpretation of the gospel differs from that of the Jerusalem church led by the "pillar" apostles, so much the worse for him.

It is for this reason that Paul combines his exposition of the gospel with a defense of himself and a statement of the divine origin of his apostleship. His call and his gospel he owes to Jesus Christ and to God, not to man. His independent rights as an apostle had been conceded by Peter himself, when he gave him the right hand of fellowship, and on one crucial occasion he had even opposed Peter to his face. The magnificent exposition of the gospel which follows (iii. ff.) more than justifies his claim to independence: there was no man of his own time, and few men of any time, whose view of history was so profound, or who saw so clearly the emancipating power of the new religion. One does not wonder that his opponents were amazed and provoked by his attitude to the law. To their consternation, he spoke of it as bringing a curse (iii. 10); he often seems to make the opposition between the old order, represented by the law, and the new, represented by Christ, as final. Yet he has too penetrating a view of history to believe that one period can thus stand unrelated to another. "Is the law against the promises of God? God forbid" (iii. 21). The law had the infinitely important function of deepening the moral consciousness (iii. 19), and thus of preparing men for Christ. Its function was temporary, but essential.

Yet, though this is true, it is no less true that the new religion is a revolutionary force. Christ stands at the center of history: He creates a new world. *When the fulness of the time came, God sent forth His Son* (iv. 4), who *bought us out from the curse of the law* (iii. 13) — these are words of astonishing insight and power, which show how completely Paul grasped the unique historical significance of Jesus, and how clearly he understood the nature of the work which He had done. In the past there had of course been preparation for and foregleams of the Messiah; all the men who like Abraham and Habakkuk, had trusted God with simple heart, had seen His day afar off. Yet though, in one sense, there is a continuity, in another sense there is a breach. Metaphor after metaphor is laid under contribution by Paul to illustrate the contrast between the epoch of the law and the epoch ushered in by Christ. The law is a gaoler, a pedagogue, a guardian or steward; those who live under it are as criminals, as children, or at best as youths in their minority. But those in Christ are men, mature and free. The contrast between the two dispensations is most frequently and summarily described as that between bondage and freedom, and the epistle is a most eloquent plea for freedom. "It was for *freedom* that Christ set us free" — not for bondage of any kind, except it be the loving service of one another (v. 13f.).

It is this which makes the compromise advocated by the Judaizers so intolerable to Paul. There are only two ways: justification by fulfilling the

deeds of the law, and justification by faith in Christ. Every honest conscience admits the former way to be impossible; therefore justification is possible only to faith. But that faith is sufficient — it need not be and cannot be supplemented. If Christ redeemed us, we are redeemed indeed and need no further redemption. Those misunderstand and insult Him who pretend to complete by circumcision or in any other way the work which He accomplished (iii. 3). To insist upon these things is practically to sever our connection with Christ (v. 4). Thus Paul, by the giant blow which he dealt in this epistle to the Galatians, once for all shook Christianity free from the incubus of Judaism. Had his opponents had their way, the new religion would in all probability soon have sunk to the level of an insignificant Jewish sect, impotent to make its way in the great world where, for the most part, the elaborate ordinances of the Jewish law would have meant less than nothing, and vanity. But by his God-given insight, Paul set it free of its encumbrances, and sent it unimpeded to run its mighty course throughout the world. It is no accident that Luther was so powerfully attracted to this book. Seldom have there been two men more akin in their religious experience before conversion, in the historical problems by which they were confronted, or in their appreciation of the liberty and, which and for which Christ makes men free.

In its ancient form, the controversy which gave birth to the epistle to the Galatians is dead, and can never be revived, for in some form or other it has lived on, and continued to disturb the peace and prosperity of the church and of the individual soul. No Christian Church [illegible] to Jewish ordinances, or argue that the redemptive work which Christ has done must be completed or crowned by [illegible] may lay a heavy hand upon the [illegible] in the way of freedom [illegible] The old mistake is made, and [illegible] when men allow any doctrine or [illegible] to [illegible] of their souls, or when they permit themselves [illegible] of bondage but the service of [illegible] freedom. "It was for freedom that Christ [illegible] and be not entangled again in [illegible] (v. 1). The great book, which embodies forever the charter of Christian freedom, Sabatier describes as "perhaps the most admirable manifestation of the apostle's genius. There is nothing in ancient or modern literature to be compared with it. All the powers of Paul's soul [illegible] Broad and luminous views, keen logic, biting irony — everything that is most forcible in argument, vehement in indignation, ardent and tender in affection, is found here combined and poured forth in a single stream, forming a work of irresistible power." (*The Apostle Paul*, p. 153f.)

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS.

CHAPTER I.

1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

The Greeting (i. 1-5)

1, 2. Paul usually begins his letters by calling himself **an apostle** (cf. 1 Cor., 2 Cor.), but nowhere, in the introduction to a letter, does he lay so emphatic a claim to the apostleship as here. His claim has obviously been energetically disputed, and he can do nothing by way of correcting the radical misconception of the gospel into which the Galatians have fallen, until he has convincingly established the challenged claim. In the emphasis and abruptness of the introduction we can hear the ominous sounds of the gathering storm.

He begins by affirming that his call to the apostleship is of no human origin (ἀπό) or mediation (διά) but divine. He is an apostle **not** deriving his office **from men, nor,** having it mediated to him **through a man.** His opponents may have maintained, for example, that he owed his position, as necessary to the Gentiles, to the leaders of the Jerusalem church. Thus he denies: [illegible] *not the work of a man* (probably singular, to point the contrast with Christ) **but through Jesus Christ,** who must therefore, by implication, be more than [illegible] testimony to Paul's [illegible] of Christ. We could perhaps [illegible] Paul to say, by analogy, "through Christ, as mediating it, and [illegible] God as its source." Instead he says, *through Jesus Christ* **and God the Father,** implying that in his call to the apostleship God was working in and through Christ. So Paul describes himself as not merely "called (to be) an apostle" (1 Cor. i. 1), but called in the highest possible way, by Jesus Christ Himself, and therefore on an equality with the Twelve. He was not indeed called during the earthly lifetime of Jesus—a point which no doubt told against him in the minds of his opponents; but he enjoyed the unique distinction of being called by the risen Christ. Therefore God is here described as one **who raised Him** (*Christ*) **from the dead. And** Paul includes in his greeting **all the brethren who are with me**—probably not all the Christians in the city from which he is writing, but apparently all his companions in work and travel. He may include them to show that the views expressed in the letter are not only his own, they are shared by others; and yet it is hard to believe that the apostle who maintained so earnestly the divine origin of his gospel and apostleship would have imagined that such support added any real strength to his cause. Probably it is only a friendly inclusion of friends. Paul's letter **to the churches**—there were several—**in Galatia** is emphatically [illegible], though his associates may [illegible] his greeting. The absence of any such honorific epithet as the word [illegible] is used with Paul in the introduction of his letters is [illegible] also of the condition of the Galatians and of the severity of Paul's mood. They are not "beloved" or "saints" or "sanctified"; they are not even, like confused and turbulent Corinth (1 Cor. i. 2; 2 Cor. i. 1), "churches *of God*."

3-5. As Paul has given unique emphasis to the fact and origin of his apostleship, so also, for reasons connected with the situation in Galatia, he expands the ordinary greeting. **Grace be to you and peace from God our Father and the Lord Jesus Christ** (cf. 1 Cor. i. 3, 2 Cor. i. 2),

6 I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

by a significant addition. As we shall see, the emancipating effect of the death of Christ was altogether misunderstood by the Judaizers who sought to undermine Paul's work. He proceeds to throw into the foreground Jesus as one **who gave Himself** to the death **for our sins** (cf. 1 Cor. xv. 3)—and if *Himself*, what is there left for ritual, ordinances, circumcision to effect?—**in order that He might DELIVER us out of the present world** or *age*, which is an **evil** one. According to contemporary Jewish belief, there were two *ages* (*αἰῶνες*), this and that which is to come. This age was, under the dominion of evil powers, but in the next God would reign, and evil would be abolished. Paul takes over this belief, and, in taking it over, transforms it. He regards the death of Christ as the turning point in history, and, without abandoning the eschatological view, he regards the new age as already begun for those who have accepted the deliverance effected by the cross of Christ. The "world to come" is not so much a world of the future as a spiritual world which exists even in the present age, though it will only attain its consummation when Christ comes again. "The apostles speak of themselves and their generation as living on the frontier of two aeons, the great transition from as it were across the border" (Deissmann). It is sin that leaders "the evil age" let from this, from all the evils of the present age, including the leaders of the Jewish religion. Christ is the Deliverer, the gospel is an emancipation. The Galatians, by their subservience to the bondage of the law, were ignoring this, and frustrating *the will of God* for their salvation. For all this—the old bondage and the death of Christ by which it was effected—was **in accordance with the will of our God and Father;** and the very mention of the saving purpose of God realized in Christ [illegible] breaks forth into a grateful ascription of praise: **to whom (be) the glory** which is His due **for ever and ever** (*unto the ages of the ages*). **Amen.**

Curse Upon the Traitors to the Gospel
(vi. 6-10)

6, 7. The very unusual introduction lets us feel the [illegible] **I am astonished.** Now [illegible] usually [illegible] of congratulation or [illegible] the spiritual progress [illegible] cf. [illegible] the Corinthian Church, [illegible] it [illegible] to be desired, were yet [illegible] the two [illegible] were really concerned [illegible] Cf. [illegible] plot [illegible] Paul can only express his [illegible] at the [illegible] of the [illegible] had [illegible] started [illegible] to its [illegible] and [illegible] his contrary commendations into an anathema. I am astonished **that you are so quickly changing**—playing the renegade, the turncoat—**from Him** (*i.e. God*, not Paul) **who called you through the grace of Christ.** It would be grammatically possible to translate "from [illegible] who called you in grace," but this [illegible] ways [illegible] to [illegible] and the sense thus secured would be [illegible] keeping with the [illegible] Him who called [illegible] Galatians were [illegible] their backs on grace. [illegible] grace [illegible] The grace of [illegible] which had been to step [illegible] Christ [illegible] God, the Giver of grace [illegible] a change **to another type** (*ἕτερον*) **of gospel, which is not another** [illegible] of the fact that the [illegible] of another kind (ἄλλος) [illegible] the same kind [illegible] maintained [illegible] later [illegible] Greek (cf. i. 12, iv. 4 where *ἕτερος* seems to be equal to ἄλλος), in a passage like this it seems natural to suppose that there is a

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

real and intentional distinction (cf. [illegible]or. xii. 8-10). The gospel of legalism, by which the Galatians were being tempted, was a gospel of another kind than that which Paul preached—another *type* of gospel. But the gospel is after all a *unique* thing; there cannot be two or more things called gospel—there can be *no other* (οὐκ ἄλλο) than the one. There is only one "*good* news"—salvation by grace; salvation by anything else is *bad* news. The meaning therefore practically is: "to another gospel which is no gospel at all." Paul is astonished that this change has come over the Galatians *so quickly*—whether so soon after their conversion, or more probably so lightly; a little clever talk on the part of the Judaizers, and lo! the Galatians are beginning to transfer their allegiance to another gospel. The change for which Paul so vehemently upbraids them is not yet complete: it is still in process—*you are changing* (pres.); **only there are some who are confusing you, and who are desirous**—though they have not yet completely succeeded—**of reversing the gospel of** (*i.e. about*) **Christ,** especially of His *grace*. The margin of A. R. V. links, as is grammatically quite possible, οὐκ ἄλλο with εἰ μή, "another gospel which is [illegible] that there are some, etc." His new gospel is simply a confusion, a reversal of the gospel of Christ.

8, 9. But nothing can be more awful than to pervert or reverse the gospel of Christ, accursed be those who attempt it, whosoever it be. Perhaps Paul had shown to the Jerusalem decree (Acts xvi. 4) in connection with the cities through which he passed (Acts xvi. 1) together with his conversion out of Jerusalem (Acts xvi. 3) may have exposed him to the charge of sympathy with "Judaizers" (ver. 13, 14) in spite of his zeal for free grace. But he is prepared to have his curse light upon himself, if he should prove a traitor to that gospel; **though we** ourselves, **or even an angel from heaven preach (to you) a gospel contrary to the one which we preached to you—curse upon him.** These are terrible words, but they are not said in the heat of passion; Paul means what he says, and he deliberately and solemnly repeats it, this time in view of an actual (εἰ with indic.) and not merely of a hypothetical (ἐάν subj.) offender. **As we have said before** (not in ver. 8, but probably on his second visit to Galatia) **so now again I say, if any one is preaching** to you (a gospel) **contrary to that which you received** from me—**curse upon him** (lit. *let him be anathema*, devoted; originally in a good sense, devoted to God; then, in a bad sense, to the anger of God, to destruction). Not only had he preached it (ver. 8) but they had *received* it—which made their apostasy the worse. Those who contradict Paul's gospel of the grace of God are equally worthy of anathema with those who do not love the Lord (1 Cor. xvi. 22). παρ' ὃ might mean (as the Protestants, opposed to tradition, maintained against the Roman Catholics) "*beyond* that which I preached"; but the context which contemplates a *reversal* of the gospel (cf. ver. 6, 7) shows that the word practically means "contrary to."

10. The dread pronouncement of so solemn a curse shows that Paul is in deadly earnest. He may in the past have been accused of seeking to win men by cunningly compassed speech. But surely, at any rate by comparison with that of him *now*. Such terrible words are not the language of a *man-pleaser* (Eph. vi. 6). **For now is it men that I am seeking to conciliate, or God?** His only care is to please God by his vigorous defense of the gospel. Bousset suggests that this may be Paul's retort to some insinuation that with his plausible arts he would beguile not only men but God Himself. **Or do I seek to please men?** Such speech is little likely to please them. Paul counts himself the servant of *Christ;* and therefore, **if,** after my conversion and call, **I were still pleasing men, I would not be** any longer **the servant of Christ.** No man can serve two masters. Although there is such a thing as adapting one's self to men for the gospel's sake (1 Cor. ix. 19 ff.), the policy of *pleasing* both them and Christ is impossible. Paul, the servant (slave) *of Christ*, chooses, if the occasion demands it, to use language which will startle and displease *men*.

The opening passage of the Epistle creates the impression, which is confirmed by every subsequent word, that, in the situation which Paul here addresses, tremendous issues are at stake. It was nothing less indeed than the future of the gospel of Christ, and to Paul that was everything. This present world i[illegible] evil, it stands infinitely in need of a gospel, and a Redeemer; and in Christ these had come. Through Him and especially through His death, emancipation from the sin and evil of the world had been w[illegible]n, and by His apostle had been proclaimed.

But this gospel of grace was confronted by another, which contradicted it and which could therefore be no gospel. The message of the Judaizers, instead of "delivering" men, left them still in their fetters, slaves of rite and ceremony, bondmen and not free; and if they triumphed, then it was all over with Christianity, as Christ had created it, and as Paul had understood it. For it [illegible] was anything, it was emancipation, the lifting of the burden, the transportation of the soul out of one world into another. When this emancipation was not [illegible] the gospel had failed of its proper work, when this crisis point was deliberately [illegible] declared, and [illegible] to extend [illegible] of what [illegible] was [illegible] of salvation, the gospel was denied in its most vital point. Could, as Paul, to every one who preaches any other gospel as that there is no gospel at all. It a burden of ordinances [illegible] upon the weary [illegible] who [illegible] hoping for the advent of God, that is not [illegible] but bad, the worst; for it [illegible] of the true gospel of Christ.

THE DIVINE ORIGIN OF PAUL'S CALL AND OF HIS GOSPEL AND HIS CONSEQUENT INDEPENDENCE AS AN APOSTLE (i. 11–ii. 21).

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

The man who rises to the attack against this spurious, but fatal "gospel," is no less than an apostle of Jesus Christ Himself, one who by Him has been specially called and commissioned. It is important for Paul to make this point clear, before he proceeds, because the word can have no more weight than the man behind it. He has called down a curse upon all whose gospel contradicts his; he has made for his own gospel the stupendous claim of being the only gospel. Who is this man? and by what authority does he speak thus? It is to answer these questions that Paul enters into the following detailed and extremely valuable account of his call and the sequel to it.

Paul's Gospel Rests Not on Human Teaching but on Divine Revelation (i. 11, 12).

11, 12. For I give you to know, brethren—the first affectionate word in the epistle—**that the gospel preached by me is not after** any **human fashion** or standard: **for** its origin is not human (ver. 1). **Neither did I for my part** (ἐγώ) **receive it from** any **man** by transmission or tradition, **nor was I** by others formally **taught it, but** it came to me **through** (διά) **revelation from Jesus Christ.** It was not man, but *Christ* (cf. ver. 1) who revealed it. In spite of ver. 16 ("it pleased God *to reveal His son* in me") the context shows that Χριστοῦ here is subjective not objective genitive: not a revelation of, concerning Christ, but one which came from Him. He is referring apparently to the revelation at his conversion, the appearance on the way to Damascus; in that overwhelming experience of the crucified Jesus risen from the dead, all Paul's gospel lay in germ. Paul had revelations of other kinds and at other times (2 Cor. xii. 1); different again, perhaps, and less dramatic, were the revelations "through the spirit" (1 Cor. ii. 10); but the reference here is more naturally to the unique vision which changed his life and gave him his gospel.

Paul's Independence of the Apostles (i. 13–24)

13, 14. Paul now proceeds to establish his contention that he did not receive his gospel from man (ver. 12) by pointing out that in the period before his conversion, so far from being hospitable to Christian influences, he actually persecuted the church. **For you heard of my former manner of life in Judaism, how that beyond measure I kept persecuting** (impf.) **the church of God**—a solemn phrase, which [illegible] Paul [illegible] conscience as he looks back upon his terrible [illegible] (1 Cor. xv. 9)—**and devastating** (some word πορθεῖν in Acts ix. 21) **it.** The Galatians may have heard the story of Paul's former life from his opponents, who no doubt twitted him with being a turn coat (cf. ver. 6); but it is p[illegible] they had also heard the story from his own lips. From the speeches in Acts xxii. and xxvi. we can believe that Paul [illegible] referred to his own past; it helped to magnify the grace of God who had delivered him from [illegible]. And this *outward* persecution of the Christian Church [illegible] its support and counterpart an *inward* and growingly tenacious devotion to Judaism, by which he apparently means not only the Jewish religion in general, but its minuter observances, rites, and traditions in particular. **And I kept advancing in Judaism beyond many of my own age**—his fellow-scholars in the Rabbinical schools—**among my Jewish kinsmen** (γένος, cf. 2 Cor. xi. 26)—he is addressing Gentiles—**being more exceedingly zeal-**

15 But when it pleased God ...

16 ...

ous than they for my ancestral traditions. ...

15, 16. ...

... positively, to show that it came from God, and indeed that his call was rooted in the gracious purpose of God. **But when it was the good pleasure of Him**, i.e. God (though ὁ θεὸς is hardly original), **who separated me**, ... Jeremiah (i. 5; cf. Is. xlix. 1) **from my mother's womb, and called me through His grace** ... **to reveal His son in me**, ...

world and generous as ... *the nations*, the Gentiles ... purpose of the revelation ... **that I might preach** (pres. not aor.) **among the** ...

16, 17. ...

immediately ...

... **I did not consult flesh and blood**, i.e. man ... (Mat. xvi. 17), **nor did I go up** ... to **Jerusalem**, the most natural place to go to, as the head of the Judean church, and the ... **to the apostles** who were called **before me** ...

but I went away to Arabia, ...

And again I returned to Damascus. ...

... **then after three years**, i.e. three years after his conversion **I went up to Jerusalem**, but even now not with the intention of *consulting* anybody,

19 But other of the apostles saw I none, save James the Lord's brother.
20 Now the things which I write unto you, behold, before God, I lie not.
21 Afterwards I came into the regions of Syria and Cilicia;
22 And was unknown by face unto the churches of Judea which were in Christ:

but simply **to become acquainted with** Peter, as he is called in ii. 7, 8, but here and elsewhere by Paul, **Cephas.** This visit is an implicit recognition of Peter's authority, but not of his superiority. **And I remained with him a fortnight** — long enough to get acquainted with him and to "hear his story" of Jesus, but too short a time to receive instruction (ver. 12) from him, or to affect seriously a spiritual development which had been steadily progressing for three years. The brevity of his stay may be partly explained by the plots against his life (Acts ix. 29). **And of the apostles I saw no other** — perhaps because they were engaged on missionary tours — **except James the Lord's brother.** The Greek probably, though not inevitably, implies that James was one of the apostles. The word apostle could be used of him only in the larger and looser sense. He had not believed in Jesus during His lifetime (John vii. 5), but he had been visited by the Lord after His resurrection (1 Cor. xv. 7), and he became the leader of the Jerusalem church. Paul and James may each have told the other how the Lord had appeared to him. It is altogether probable that Paul's opponents had maintained that those features of his gospel in which he agreed with the "apostles" he had received from them by instruction, while those in which he differed were his own invention. Paul has already effectually replied to this contention. It is no invention, it is a revelation; and he owes it to God, not to the apostolic leaders at Jerusalem. He clenches this statement, so important for his purpose, with a solemn oath: **and with regard to what I am writing to you** when I maintain my independence of Peter and the other apostles (18, 19) **see! in the sight of God, I lie not** (cf. 2 Cor. xi. 31).

21, 22. Then — the next stage (cf. ver. 18) — **I came into the regions** (κλίματα, cf. 2 Cor. xi. 10) **of Syria and Cilicia,** laboring especially in the capital cities Antioch (Acts xi. 25 f.) and Tarsus (Acts ix. 30). Though the Cilician mission preceded the Syrian, Syria is mentioned first, partly perhaps because it was the more important province, and partly because Paul's mission there was the more important. **And** this absence from Palestine illustrates his further statement: **I remained unknown** (impf. with ptc.) **by sight** during all this time **to the churches** — of which there must have, therefore, been several, Jerusalem being the head — **of Judæa that are in Christ;** *i.e.* the *Christian* churches. This statement is intended to show that he was also during this period independent of influences from the headquarters of the faith. Many difficult problems gather round the relation of these verses to the narratives in Acts. Are *the churches of Judæa,* for example, intended to include or to exclude Jerusalem? Apparently Jerusalem must be *included,* for that is the chief point of Paul's argument — that he was unknown by sight to those from whom he might conceivably have received instruction, and these would most naturally be in Jerusalem. It was Paul's debt to the *Jerusalem* church and its leaders that the Judaizers were interested in maintaining and Paul in denying. But the difficulties of this are two-fold. (i) What are we to make of the statement in Acts ix. 27–29 that Barnabas introduced Paul to the "apostles" (which is hardly the impression one gathers from Gal. i. 19, unless "apostle" is used in the looser sense) and that he went in and out at Jerusalem, "preaching boldly in the name of the Lord"? It may indeed seem natural that, in his zeal and bitter regret for the past, he may have sought and embraced opportunities to preach in the city in which he had helped to put Stephen to death; but, in that case, how could one who went out and in and preached thus boldly be unknown by sight? It is more probable, argues Bousset, "that Paul was then in the deepest seclusion at Jerusalem. If already the Jews in Damascus were pursuing Paul with bitter enmity, and had driven him to secret flight, how much hotter must the ground in Jerusalem have been for the apostate Pharisee?" But again (ii.) it may be asked, how in any case can Paul have been unknown to the church of Jerusalem? Had he not taken part in the execution of Stephen, and in the subsequent persecution of the church? This difficulty is lessened when we remember the subordinate part Paul had played at the execution, the length of time that had since then elapsed, and the effect of persecution in disperging the original members of the church. Siefert believes, that Paul did preach during his brief stay at Jerusalem, and in the statement that Paul was unknown by sight

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
24 And they glorified God in me.

CHAPTER 2.

1 THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
2 And I went up by revelation, and

to the churches of Judæa, he interprets Judæa as the province, as distinguished from the capital (but this again, as we have seen, seems hardly relevant to Paul's context). Acts xxvi. 20 represents Paul as preaching "at Jerusalem and throughout all the country of Judæa"; but this may perhaps refer to a subsequent occasion. The statements of Galatians, coming as they do from Paul's own hand, are certainly worthy of very special attention, though we must be on our guard against too readily assuming contradictions between these and the narratives in Acts. In both books, the statements are exceedingly few and meagre; and if we knew more, we might see better how these cohere.

23, 24. Paul was not known to those churches by *sight*, **but only** by *hearing*: **they were** continually **hearing** (impf. with ptc. as in ver. 22) reports to the effect **that "Our former persecutor is now preaching the faith**—not in an objective sense, the Christian religion (though such a use of the word would lead in time to the objective, cf. 2 Cor. xiii. 5) but rather "trust in Christ"—**which,** in the person of its adherents, **he used once to devastate"** (ver. 13); "the wolf turned shepherd," as a Greek father says. **And,** unlike the Galatian Judaizers, **they gave** unceasing (impf.) **glory** not of course to *me*, but **to God** for the grace which He had manifested **in me.**

Recognition of Paul's Independence and Co-ordinate Authority on the Part of the Apostles at Jerusalem (ii. 1–10).

The next incident (cf. *then*, ver. 1) which Paul emphasizes in vindication of his independence of "man," occurred fourteen years later. On that occasion he had gone from Antioch to Jerusalem to lay before the apostolic authorities there the whole question of the gospel as he proclaimed it in heathen countries. It was very easy for his adversaries to represent this step as a definite acknowledgment of the superior authority of the Jerusalem apostles. Paul's own account of the incident shows that this is a complete misconception. So far was this from being the case that *on the contrary* (ver. 7) they acknowledged his co-ordinate authority, and the principle for which he was contending—the freedom of the Gentiles from the obligations of Jewish observance, especially of circumcision—won a brilliant victory in the person of Titus.

1. Then after an interval of **fourteen years**—apparently not fourteen years after his conversion, but after the visit to Jerusalem which he has just narrated, and therefore seventeen years after his conversion—**I again went up to Jerusalem with Barnabas,** who had brought Paul to Antioch (Acts xi. 26) and been associated with him in his missionary work. It is practically certain that the meeting with the apostles which Paul is about to narrate is identical with the Jerusalem council described in Acts xv. In that case, however, the word *again* causes difficulty: it suggests that this was the first visit to Jerusalem after the one mentioned in i. 18. Between these two, however, according to Acts xi. 30, xii. 25, a visit was made by Paul and Barnabas, who brought from Antioch a collection for the poor of Judæa. We may assume, with some, that this visit has been antedated (cf. Acts xxiv. 17); or, more probably, that owing to the persecution (Acts xii.) the visit was made in secrecy. *I went up* **taking Titus also with me,** who, as a Greek (ver. 3) and uncircumcised, was a living illustration of Paul's conception of the gospel as unconditioned by circumcision, and a living protest against the views of the Judaizers. Titus, nowhere mentioned in the book of Acts, was a companion of Paul, apparently a man of fine tact, as he was more than once entrusted by Paul with a delicate mission to the Corinthians (2 Cor. vii. 6 ff., viii. 6, 16 ff.). It was a bold step to take the uncircumcised Titus to the very spot where a challenge was inevitable. The case of Titus would be a test case.

2. And I went up by revelation. How it came to him we do not know (see on 2 Cor. xii. 1). Paul chooses here to accentuate the religious factor that determines him. In Acts xv. 2 the story is told rather from the historian's point of

communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily

---

view. There Paul and Barnabas and some other are appointed to go to Jerusalem to discuss with the apostles and elders a question which had been raised by some who had come from Judæa and insisted upon circumcision as necessary to salvation. Even though appointed, he went in the consciousness of being divinely sent. **And I laid before them**—the Christians of Jerusalem—**the gospel which I** not only then preached but which I still **preach among the Gentiles,** the gospel which I have preached to you Galatians, a gospel "without circumcision." The Galatians cannot but be keenly interested in the attitude of the Jerusalem church to Paul on the very question which has become so prominent among themselves. The Judaizers profess to represent the true gospel as against Paul; what then did Jerusalem and the apostles say? Paul presented his case at a public meeting, **and privately** (κατ' ἰδίαν) **before the authorities** Peter, James, and John (ver. 9). The word δοκοῦσιν (*those in repute*) probably represents the flavor of the Greek word (οἱ δοκοῦντες). It is used several times in this passage (vv. 6, 9) and sometimes seems to have a tinge of irony. It expresses, however, as the whole context shows, no disrespect towards the apostles themselves; but is an ironical allusion to the word so often heard upon the lips of Paul's opponents, who appealed to the Jerusalem "authorities." The last clause of the verse is hard to interpret: does μὴ mean *lest*, or does it introduce an indirect question? On the former assumption, the meaning will be: "Yea I remove, or have removed, in vain." Paul does not doubt of the power, but he is anxious to have a favorable pronouncement from the Jerusalem church upon the gospel which he preaches among them. There is no reason, however, to depart from the ordinary meaning *lest*, as it makes good sense. "I laid my gospel before them **lest by any means I should be running** (pres., not aor.) **or had** already, as a matter of fact (perf. infin. after μή) **run in vain."** If this means that Paul lays his gospel before them with any fear of their decision, and in the anxious hope of securing their authentication for it, then such an interpretation must be emphatically rejected. Paul would be glad of their sympathy, but he does not ask them for their sanction. He has come up to Jerusalem "according to revelation," confident of the truth of his gospel and the justice of his cause; and he has no fear that his presentation of the gospel has been either a mistake or a failure. He knows, as a matter of fact, that he is not running, and has not run in vain; but what he fears is that the Jerusalem church may think differently, and that, by an adverse decision, they may put obstacles in his way, so that, there would be a real schism in the Christian church and in the front that it presented to the world, and in a real sense, he might be said to be running in vain. Paul compares his apostolic career to a race (cf. 1 Cor. ix. 26).

3. Whatever misgivings Paul may have had when he came to Jerusalem, they were completely removed by the decision of the council, the result of which was a triumphant vindication of his policy. **Nay, not even Titus who was with me**—though the demand for his circumcision, on the part of Paul's Judaizing opponents, was very keen, and his case, under the circumstances, was one of crucial importance—**Greek though he was, was compelled to be circumcised.** A resolute attempt was made to compel his circumcision, but he was *not* compelled, the attempt failed. Some suppose the meaning to be that Titus was circumcised, but voluntarily, so far as Paul was concerned—*not under compulsion*. The unusual irregularity of the text here and the variety in the reading of verse 5, compel us to leave the question of Titus' circumcision theoretically open, but practically, in such a context, there can be no doubt whatever. Paul has come to Jerusalem for the express purpose of defending the gospel which he preaches among the Gentiles—a gospel without circumcision. He is not going to stultify his cause by allowing the circumcision of the very man on whom the hopes of his opponents are so determinedly set. That would be an indubitable triumph for them, and it would be the limit of all excuses for Paul to say that though he did it, he was not compelled to do it.

4. But on account of the false brethren who had been foisted in among us

to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed [illegible] in conference added nothing to me.

—those probably who [illegible] from Jerusalem to Antioch [illegible] on circumcision as a condition of salvation (Acts xv. 1) [illegible] dogged the steps of Paul [illegible] 26). What happened [illegible] brethren, does not appear [illegible] of emotions with which [illegible] recalled and described, the grammar [illegible] gotten. He cannot [illegible] that, for their sakes, Titus had been circumcised! No doubt [illegible] Titus was not circumcised; [illegible] that, we may be sure that Paul [illegible] he [illegible] to make a [illegible] [illegible] brethren [illegible] false brethren [illegible] was not circumcised [illegible] ciple of non-circumcision for Gentiles [illegible] to be maintained all the more [illegible] cause of their opposition [illegible] the action of Paul [illegible] attitude; we may be sure that [illegible] not in any case have been circumcised. A. R. V. marg. reads "But it was because of the false brethren" [illegible] that Paul's whole course of action [illegible] visit to Jerusalem, his interview with the leaders, etc., was caused by [illegible] the false brethren. But it [illegible] to assume [illegible] of them [illegible] ing words, and pass [illegible] to a new sentence without [illegible] ceding one. This explanation [illegible] more probable [illegible] tainly occurs in [illegible] reptitious introduction of [illegible] powerfully suggested by [illegible] the prefix $\pi\alpha\rho\epsilon\iota\sigma$- [illegible] who stole ($\pi\alpha\rho\epsilon\iota\sigma\hat{\eta}\lambda\theta o\nu$) in, [illegible] "edify" the Church [illegible] they were, to spy out our liberty [illegible] freedom from the law enjoyed by all Christian men, but here perhaps more specifically the liberty of Paul and Barnabas, in proclaiming such a gospel—which we have in virtue of our union with Christ Jesus, in order that they might enslave us, surely (fut. indic. after ἵνα, perhaps to indicate the certainty of their hope) and utterly (κατά) not indeed to themselves (which would [illegible]

5. But not for a moment [illegible] did we yield to them the [illegible] subjection [illegible] we were contending; so we refused in order that the truth of [illegible] the gospel, should continue to remain with all the Gentiles to whom it was preached, and therefore with you [illegible]

6. [illegible] Gentiles [illegible]

But from the authorities [illegible] the words "those who [illegible] [illegible] these—whatever they were makes no difference to me [illegible] GOD respecteth not MAN'S person [illegible] brings out strongly the [illegible] God and man. The clause beginning ὁποῖοί ποτε may be rendered, "of what

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

---

sort they *once* were" during the lifetime of Jesus, enjoying His fellowship; or more probably, "of what sort *soever* they were." On either view, it is clear that Paul's opponents were fond of extolling the authority of the apostles, which they regarded as unique. Paul, following the *divine* estimate of men, regards *human* authority as a matter of indifference. Carrying the revelation of Jesus and the divine authentication in his heart, he needs no authentication from the apostles. "It makes no difference *to me;*" **for to me the authorities** — (catching up the broken clause at the beginning of the verse) — **imparted** (cf. *consult, confer with,* in i. 16; same Greek word) **nothing,** no communication or authorization — they recognized my independence; Paul owed them as little on the second visit as on the first (i. 18 f.). The words, however, may possibly mean; "they *imposed* nothing on me" — no limitation of my missionary activity, no obligation to observe the law. If the latter be the meaning, a difficulty is raised by the terms of the decree in Acts xv. 20, 29.

7, 8. Not only did they not impart anything to me, **but on the contrary, when they** (*i.e.* the authorities — Peter, James and John, ver. 9) **saw** from the report which I had before them (ver. 2) with the "signs and wonders wrought among the Gentiles" (Acts xv. 12) **that I was,** as I still am (perf.), **entrusted with the gospel for** the Gentiles, **the uncircumcised, as** surely as **Peter** with the gospel **for** the Jews, **the circumcised** — a great admission to make (καθώς even as), a practical recognition of the co-ordinate importance of Paul and Peter. There are of course not two gospels (one involving circumcision for the Jews, the other remitting it to the Gentiles), but only one; and accursed be the man who is not faithful to that (i. 8 f.). Two *spheres* of evangelical activity are implied — not, however, strictly geographical, as the Jews were scattered everywhere about the world; and even those two spheres are not mutually exclusive. Paul also preached in the synagogues to the Jews, and Peter to the Gentiles (Acts xv. 7, x.). Paul here interrupts his sentence to emphasize the unity in God that underlies both Peter's work and his own; it was in the inspiration of the divine strength that the work of both was done. **For He that wrought for Peter,** equipping him with gifts and strength **for his apostleship among the circumcised, wrought also for me for** my work among **the Gentiles.** It is somewhat surprising that Paul does not take this opportunity of co-ordinating the *apostolic* importance of his own work with that of Peter, especially as the grammatical structure of the sentence almost invited such a statement; εἰς τὴν ἀποστολὴν τῶν ἐθνῶν (to *the apostleship of* the Gentiles). But at any rate the whole context is an *implicit* acknowledgment of his apostleship; he received the right hand of fellowship.

9, 10. Seeing that I was entrusted with the gospel for the uncircumcised, **and perceiving the grace of God that was given to me** — as manifested in his whole wonderful career, his conversion, his call, his striking success as a missionary to the Gentiles — **James,** the Lord's brother (i. 19), **and** Peter, here, as elsewhere (except vv. 7, 8) called **Cephas, and** the apostle **John,** the son of Zebedee, **who were regarded** (οἱ δοκοῦντες, cf. ver. 2, 6) **as pillars** of the church (supporting it, as pillars support a temple), **gave me and Barnabas right hands of fellowship.** Here then Paul's gospel and missionary policy are deliberately and cordially recognized at the headquarters of the Jewish church itself, and even by the leaders of that church, two of whom were direct apostles of Jesus. They acknowledge Paul not as an inferior, but as their *fellow,* divinely called to *share* with them the evangelization of the world, **that WE (should go) to the Gentiles and THEY to the circumcision,** each to the sphere for which by gifts, sympathies and experience, he was best fitted. This was a recognition not only of Paul's peculiar sphere, but of his gospel, for in that sphere he preached, as he had told them (ver. 2) a gospel without circumcision. The **only** injunc-

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision

tion that the elder apostles associated with the compact was **that we should remember the poor** of Judæa (*the poor*, for emphasis, is placed before ἅ, cf. 2 Cor. ii. 4). The poverty of the Jerusalem church, inviting as it did the liberality of the foreign churches, was a powerful means of strengthening the feeling of brotherhood and the unity of the Christian church (cf. 2 Cor. ix. 12–15). **And this very thing I have been** not only willing, but (καί) **zealous to do.** Paul's unabated zeal in collecting among the Gentiles for the poor of the mother church is attested by 1 Cor. xvi. 1–4, 2 Cor. viii. 18, (where he urges upon the Corinthians the example of the Macedonians), Acts xxiv. 17. According to Acts xi. 30, xii. 25 (but see on Gal. ii. 1) he had even collected for the poor before the Jerusalem council.

The Clash at Antioch: Paul Asserts Himself Against Peter (ch. ii. 11–21)

This passage forms a striking climax to Paul's argument for his apostolic independence. He has shown that he did not derive his gospel or his commission from man. He did not even see the apostles till three years after his conversion, and then he received no instruction from them. When, fourteen years afterwards, circumstances compelled him to visit Jerusalem, his independence and equality were recognized by the apostles. Now, at Antioch, even in the presence of the Christian church, and in spite of the gospel given to him, he had to withstand Peter, Apostle, and the leader of the apostolic band, face to face, and the reason of his opposition was not that he was an apostle of less dignity than Peter, but one in the closest sympathy with the service of Christ and in the same rank of opposition, and his conception of the gospel was at stake. The other to the face.

11, 12. **But when Peter came to Antioch** no doubt after the Jerusalem conference described in 1–10; in the period covered by Acts xv. 30–35, rather than in the later period (Acts xv. 22), as by that time Barnabas, who is present in Gal. ii. 13, had parted from Paul (Acts xv. 39). **I resisted him to the face**, an abrupt and startling statement, considering the "right hand of fellowship" which he had received from Peter only two verses before; but the reason was **because he stood convicted** of inconsistency by his own conduct. The inconsistency is now explained as a change of attitude towards the Gentile Christians of the Antioch church. **For** during the period (imperf.) **before the arrival of some** delegates **from James, he was eating with the Gentiles.** In this he was acting in the spirit of the lesson he had learnt in connection with Cornelius (Acts x. 15, 28), and in the spirit of the recent compact, rightly interpreted, not at all in the spirit of an old-fashioned Jew (Acts xi. 2, cf. Lev. xx. 25). Apparently many of the Jewish Christians at Jerusalem had not so interpreted the compact. They had seen in it a denial of Paul's gospel to the Gentile Christians, who, being Christians, were not to be treated as Jews, but becoming Christians, were to be treated as Jews. Faithful to their law, and fidelity to their prejudices, [illegible] mother church, [illegible] to Jews [illegible] Gentiles, who were bound by [illegible] to treat the Christian Jews [illegible] the dispute [illegible] Jews [illegible] suppose [illegible] powers [illegible] Jews [illegible] But, [illegible] Jews [illegible] Antioch [illegible] [illegible] **But after their arrival, he (Peter) began to withdraw and finally to separate himself**, and maintained this separative policy (imperf.) **because he was afraid of the adherents of circumcision**, [illegible] of the Jewish Christians generally, but of the stricter of them, who insisted upon the Gentiles adopting Jewish rites as a condition of intercourse with them. Peter's

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

conduct and example in refusing to eat with the Gentiles was a matter of the gravest importance, considering the love-feast which accompanied the celebration of the Lord's Supper (cf. 1 Cor. xi. 20–34); communion between members of the two great sections of the church would thus become impossible, and the sacrament which ought to have united men would divide them. It is curious to find Peter, after the lapse of so many years, and considering his pre-eminent authority in the Jewish church, the victim of *fear*. We see, for one thing, how powerful the Judaizing spirit must have been in the Jewish church, when it was able to bend to its will the powerful Peter, and again, we see how persistent, if not ineradicable, are the ground features of any individual character. Afraid of a servant maid; and over twenty years after, afraid of the champions of circumcision. "The whole incident is remarkably characteristic of Peter—ever the first to recognize, and the first to draw back from, great principles and truths" (Alford).

13. And the rest of the Jews, *i.e.*, Jewish members of the church at Antioch, nothing loth to follow so illustrious an example, **also played the hypocrite with him.** According to Paul, then, Peter was a *hypocrite;* he pretended, by his policy of separation, to abandon principles in which he really believed. He still believed that it was right to eat with Gentiles; but fear, and the pressure of the deputation, combined to induce him to recant. Perhaps this is rather less than just to Peter. He habitually acted under the impression of the moment. At first, in the impulse of a large-hearted enthusiasm, he associated with the Gentiles on equal and brotherly terms; but the presence of the deputation from Jerusalem, and the awakening consciousness of the wide and important consequences of the step he had taken, would set his conduct in a different light, and he may quite sincerely, however inconsistently, have "withdrawn and separated himself." To Paul, with his clear conception of the finality of the gospel, and of the utter irrelevance of rites and ceremonies, such a step may well have seemed hypocrisy. And the example of Peter was so contagious **that even Barnabas was also carried by their hypocrisy;** another proof how tenacious was the clutch, and how powerful the appeal of Judaism. Barnabas was a Levite. His defection must have been to Paul an almost more staggering blow than the recantation of Peter, as he had accompanied Paul on his first missionary journey (Acts xiii. 2 ff.) and had been, in a sense, his fellow-apostle to the Gentiles (xiv. 4, 14).

14. But when I saw that they did not walk straight in accordance with (πρός; so rather than *in the direction of*), **the truth of the gospel** (cf. ver. 5), which does not need, and cannot tolerate, any supplement from the side of ritual prescription, **I said to Peter** (*Cephas*) publicly **before them all,** as, considering the pernicious influence of Peter's example upon the rest of the Jewish Christians (ver. 13) a public reproof seemed to be necessary: **"If you, being** by nature (ὑπάρχων) **a Jew** (*i.e. born and bred* a Jew; Lightfoot) **(can) live like the Gentiles and unlike the Jews, how is it,** then, **that,** if not in definite words, at any rate by the force of your influence and example, **you compel the Gentiles to adopt the usages of the Jews?** The present tense ζῆς can hardly be meant to imply that, for a *continuous* period, Peter had abandoned Jewish in favor of Gentile usages; but simply that, as occasion offered, *e.g.* in the matter of common meals, he showed the same liberal attitude to the Gentiles and, to that extent, the same conception of the gospel, as Paul. But what an inconsistency! argues Paul. You yourself are now imposing upon the Gentiles usages which your recent conduct shows that you regarded as unessential. Peter's present conduct, as Paul points out more fully in the next paragraph, is really being determined by the Jewish law, not by the Christian gospel. The Jews wished to maintain the law *and* the gospel; Paul saw, with the clearness of noon-day, that it must be the law *or* the gospel. Whether his public rebuke of Peter was in the best Christian spirit, it would be impossible, without further knowledge of the incident, to say; but, at any rate, it is very intelligible. To Paul the very essence of the

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ a minister of sin? God forbid!

18 For if I build again the things which I destroyed, I make myself a transgressor.

---

gospel had been jeopardized by the action of Peter in "withdrawing himself"; and if ever intrepid speech was necessary, it was then.

15-21. These verses hover between the personal incident just narrated and the more doctrinal portion of the epistle beginning with ch. iii.; and it has been a long debated question whether they go with the one or the other. They are certainly somewhat doctrinal in form, but in any case the doctrine glows with reminiscences of the encounter with Peter, and some of it is only fully intelligible with that incident as its immediate background. Paul must certainly have said more than is recorded in ver. 14; and his general argument on that occasion, if it be not literally reproduced in vv. 15-21, must have at least run along those lines. Probably the truth is that the speech begun in ver. 14 fades insensibly into reflections, which partly repeat the original argument, and are partly addressed to the very similar situation which Paul confronts in Galatia. Instances of reports of speeches passing into reflections are not uncommon (cf. John iii. 11, 16).

15, 16. WE (ἡμεῖς) (are) **born Jews and not Gentile sinners** – Gentiles and *therefore* sinners. These words can only be ironical on the lips of Paul; they are, at any rate, an argument addressed to the Jewish consciousness of superiority and prerogative, a prerogative which the very next verse shows to be unreal, or, at any rate, ineffective, so far as salvation is concerned. Perhaps, as Lipsius has suggested, we have here "the very words in which Peter sought to justify his separation from the Gentile Christians." **Yet knowing,** as we do, **that man is not justified by** (ἐκ; justification does not spring *from*) **the works of** (*i.e.* prescribed, demanded by) **the law, but only by means of faith in Christ Jesus, WE ALSO** (καὶ ἡμεῖς) no less than Gentile sinners, despite our alleged superiority as Jews, **became believers in Jesus Christ, in order that we might be justified by** (ἐκ, *from*) **faith in Jesus Christ, and not by the works of the law; for, by the works of the law,** as it is stated in Psalm cxliii. 2, in somewhat modified form, **"no flesh,** no mortal man, **shall be justified."** The argument is clenched, or at least crowned, as often in Paul, by a quotation from Scripture, though it gains its point largely from his own addition "from the works of the law." The word νόμος (*lex*) though used here without the article, refers throughout the epistle definitely to the Jewish law, and more particularly on its ceremonial side, as contrasted with the Ep. to the Romans, where the emphasis is rather on the ethical side. The demands of the law are such that justification can never come for man that way. Justification is acquittal in judgment, the recognition that a man is in *right* relations with God. This he cannot secure by "works of the law," which leads to despair, but only "through faith in Christ, by whose death for sin, with its deliverance from the law, and in general from "this present evil world" (i. 4) those relations were made possible. This *faith in Christ* is as necessary to Jews as to Gentiles. "We who are Jews," no less than the sinners of the Gentiles, in order to attain salvation, had to "become believers in Christ." The law, then, which gave the Jews a seeming advantage, is really no advantage after all. He [illegible] and reaps no help from it; for the purposes of the gospel, it is useless. And yet this is just what Peter, by his conduct, has failed to recognize. He is giving the law a place to which it has no right, and is thus practically denying the adequacy of the gospel, of faith in Christ [illegible].

17, 18. In [illegible] intercourse at Antioch [illegible] Peter practically [illegible] that that intercourse was sinful. Here then is a dilemma. Peter "seeks to be justified in Christ," and yet through seeking this justification in Christ *alone* and thus considering himself free from Jewish ritual obligation, he has been led into sin. It is Christ, then, in a sense, who is responsible for his sin, in leading him to break with the Jewish law. But Christ a minister of sin! Impossible. **Now if, seeking to be justified in** (*i.e.*

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

---

almost — *through faith on*) **Christ** alone, **we** (Paul includes himself for argument and courtesy's sake) **ourselves were found** to be **sinners, is Christ then a minister of sin? Never!** But if not Christ, then who? for there is sin somewhere; if a man goes back upon his previous conduct, if he rebuilds what he has destroyed, he was guilty either then or now, and he confesses as much; the guilt is obviously *his own*. So here, Peter, by his withdrawal from the Gentiles, is rebuilding the Jewish legal system which by his friendly association with them, he had destroyed. The guilt is not Christ's, but *his own*, and he has incurred it through a false or at least fatally inadequate conception of the gospel. **For if I** (anyone; though he is thinking particularly of Peter) **rebuild the very things which I destroyed. I prove MYSELF** the **transgressor.**

19. For, I, for my part (ἐγώ) unlike Peter and "the other Jews" who, by re-establishing the law, are virtually [illegible] to it, am *dead* to the law. Through his "faith in Christ," he has virtually entered another world, and is dead to "this present world" (i. 4) represented by the law. And this death has been brought about "by the law" itself. The real explanation of this remarkable utterance is probably to be sought in Paul's mystical "crucifixion with Jesus" (vers. 20). The law slew Christ; but in dying, He satisfied its claims, and it has therefore no more power over Him. Those who believe in Christ are, according to the mystical idea of Paul, one with Him—one in death and one in resurrection. In His death they died, and in His resurrection life they live. [illegible] So the law which slew Christ, slew also Paul, for he was "crucified with Him" (ver. 20); and thus it was [illegible] the law [illegible] he too died. Also of course to the law, losing its power over Christ, by His "becoming a curse for us," it loses its power over those who are one with Him in His death (iii. 13). By Him they are redeemed from it, and from all this present evil order of the world (i. 4), to which they are now literally *dead*. **I through the law, died to the law, that I might live unto GOD.** Peter was trying the experiment of being at the same time dead to the law, and also very much alive to it; to Paul compromise is impossible. He sees that when a man dies to the law, he must live to *God*.

20, 21. The death and the life are equally real and permanent. He died, was crucified, in Christ's crucifixion; **I have been,** and am foreverfmore (perf.) **crucified with Christ; and it is no longer I that live** — for I *do* live (note the emphasis of ὦ and ἐγώ) — **but Christ that lives in me.** He is another man in another world, not only having broken with, but having *died* to, his old past. It is not himself at all that lives, but another self, *Christ* in him. The transforming and regenerating effect of Christ upon him could not be more vividly stated. And yet he cannot forget — he has too many partial reminders — that he is still *in the flesh*, living under the limitations of this physical and mortal frame. But *faith in the son of God* has the power of ideally transcending these limitations; **and the life that** (lit. *that* [illegible]) **I now** since my conversion **live, I live in** the atmosphere and power of **faith on** Jesus Christ, who is no less than **God's** own **son** (some MSS. read *God and Christ*), **who loved** not only the world in general, but **me** in particular, **and** on the cross, **gave Himself** to the death **for me,** on my behalf (ὑπέρ), *i.e. for my sins* (i. 4) and, to deliver me from the present evil world. For death of Christ, which abolished the power of the law, is to Paul the supreme illustration of the grace of God. The Jews found this divine grace also in the law which gave [illegible] superiority over the "[illegible]" (ver. [illegible]). Paul's opponents may have twitted him with rejecting this. But he replies, **I am not frustrating the grace of God.** He finds that grace completely embodied in the death of Christ; those who really frustrate it are the people like Peter, who try to effect a compromise between Christ and the law. **For if it is by the law that righteousness** (justification) **(comes), then Christ died for nothing;** if righteousness was to be attained by the law, then the death of Christ was superfluous.

The first two chapters are of great biographical interest and importance, not only

because they record some fact which are not elsewhere recorded, but because they reveal something of the inner consciousness of the apostle, of the overwhelming conviction by which he was possessed that he had been divinely called to a unique work, of his consequent independence of all human authority, and of the strong which he was prepared to assert his conception of the gospel even against leaders whose peculiar position and their opinions to special respect, and whose authority was naturally regarded by a very large number of earnest men as supreme. Paul understood perfectly better than any man of his time the genius of both the great religions which had claimed his homage. On his profound understanding of what was involved in Christianity, and of his [illegible] half, his epistles and his missionary career are the witnesses; and his fidelity towards Judaism is clearly attested here by his own confession that he had been exceedingly zealous for the ancient traditions, and that he had bitterly opposed the progress of the young Christian church. The revolution which had been wrought in his inner life and which had given him his gospel was due to nothing less than a revelation; it goes back to the great day when he had been suddenly smitten down on the way to Damascus.

As that wonderful experience had come to him directly from the supernatural world and entirely without human mediation, it inspired him, on the one hand, with a sense of independence, and on the other with a certainty and confidence in his call and his message which no subsequent experience had the smallest power to shake. He meets the great leaders of the church, but he owes to them neither his gospel nor his authentication. His whole career and interpretation of the gospel is [illegible] to independence. He [illegible] the [illegible] to [illegible] apostles of Jesus Christ [illegible] to show by deed [illegible] God [illegible] Jew and law [illegible] where he and Peter [illegible] meals for Jew and Gentile [illegible] transcendent importance [illegible] and the whole interest of [illegible] was at stake.

It was much to [illegible] the implicit [illegible] it was more to defend it against strongly and sharply [illegible] ingrained and determined [illegible] delegates "from James" were presented the "extreme [illegible] to large to faith [illegible] the situation when even Peter, great though he was, was afraid [illegible] his conduct [illegible] all the more splendid a light [illegible] be of peculiar interest to [illegible] the detail of such a fight, which [illegible] gathering of excited men, the two great leaders, each devoted to [illegible] Master, [illegible] their opposition, the two great types of Christianity; but we know at least the main point, that Christianity was saved by Paul. Peter's attitude was [illegible] "rebuild the things which had been already destroyed." Paul saw and proclaimed with deadly earnestness the impossibility of compromise; he "did not yield" for a moment. He could not stand silently by, while men were being reduced to the bondage from which Christ had set them free.

JUSTIFICATION BY FAITH: FREEDOM FROM THE LAW (iii. 1–v. 12).

CHAPTER 3

1 O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

The first two chapters of the epistle have been largely in the form of a personal narrative. The weight which attaches to the exposition of the gospel which Paul is about to give, and to his exposure of the tragic misconception of it entertained by the Judaizers, comes from his being an apostle. This apostleship he naturally begins by proving. Neither it nor the gospel which it commissions him to proclaim is of human origin. He received it "by revelation of Jesus Christ" (i. 12), not from the leaders of the Jerusalem church. Nay, those leaders later acknowledged his equality with them, and later still, one of them he had even to resist to the face.

This elaborate personal narrative is doubly relevant to the doctrinal and practical purpose with which Paul writes to the Galatians. It shows them that, whatever he has to say, he says with the full authority of an apostle; and further the error which he writes to combat so strenuously, is the very error of the man whom he had had to withstand to the face. That misconception of the gospel, illustrated by Peter's deference to ritual usage, his emphasis on external and material things, was rooted with fearful tenacity in the Jewish nature, as we have seen in the defection "even of Barnabas"; and it had been sedulously cherished by the champions of Jewish prerogative throughout the churches which Paul had founded. Though it is convenient to recognize in ch. iii. 1 the beginning of a new section in the epistle, this is most vitally connected with all that has gone before, and very especially with the immediately preceding verses. They had set forth Christ crucified, and the power of that death to abolish the ritual claims and national distinctions upon which Peter had been insisting. The same error had "bewitched" the Galatian church, though that church had, in the preaching of Paul, had "Christ crucified" persistently set before it. A real appreciation of the meaning of that Figure upon the cross — of the completeness and the finality of the work there done — ought for ever to have extinguished all belief in the adequacy or necessity of legal righteousness (ii. 21). Paul was astonished.

The Possession of the Spirit Comes Not From Law, But From Faith (iii. 1–6).

It is first to their undeniable possession of the spirit on the part of the Galatians that Paul appeals, in vindication of his plea for faith as opposed to works. Surely the Galatians will not maintain that the spirit, with its marvelous manifestations, is the product of *law*. Faith alone creates and explains them

1. It is very seldom that Paul addresses his readers by name, and only in moments of great emotion (2 Cor. vi. 11, Phil. iv. 15). Here, as he thinks of the ease with which the Galatians have fallen a prey to the appeals of the Judaizers, he breaks out into a cry of regretful and indignant astonishment, **O foolish Galatians** — *foolish* (cf. ver. 3), because as we see from ver. 2, they had rejected the very obvious lessons of experience. Paul can explain the change by nothing less than sorcery. **Who** was it that **bewitched you?** The words τῇ ἀληθείᾳ μὴ πείθεσθαι, "that ye should not obey the truth," A. V. should be omitted, with the best MSS. and A. R. V. It appears to come from v. 7. It is difficult to say whether this word (βασκαίνω) is intended to suggest the witchery of the evil *eye*, or of evil *speech* (βάζω). It was certainly accomplished by speech, but perhaps the following clause suggests the influence of the eye. Eyes before which the cross of Christ had been held could only have forgotten that sight by coming under the influence of some baleful fascination. Among the Galatians, as among the Corinthians (1 Cor. i. 23, ii. 2) Paul's preaching had gathered round "Christ crucified," and he is astonished that men who had heard such a gospel and

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4 Have ye suffered so many things in vain? if *it be* yet in vain.

seen such a sight—that *you* (ὑμᾶς with a certain emphasis) should have been bewitched. **YOU before whose eyes had been openly portrayed Jesus Christ crucified.** The emphasis falls upon the *crucified*, and the perf. partic. suggests the abiding fact of the cross, its permanent place in the proclamation of the gospel. The theme of Paul's preaching was not only Jesus Christ, but Jesus Christ *crucified*: this whole epistle illustrates the fundamental and even revolutionary significance of the cross to Paul. Before the eyes of the Galatians Jesus Christ on the cross προεγράφη. Various explanations have been given of this word: *written of beforehand* whether in the Old Testament, or in some previous letter of Paul; *placarded* as a public notice, etc. But taking γράφω as *to paint*, προγράφω may mean *to paint publicly*, and the reference would be to the great *picture* of the crucified One which Paul held before the minds of his hearers. How could they have drifted away from the impression which it had made upon them? (ἐν ὑμῖν, which many good MSS. omit after προεγράφη, ought, if retained, to go with that verb, not with the following participle: *not* "crucified in or among you," A. V., but "depicted among you").

2. **This is all that I should like you to tell me; was it from the works of the law that you received the spirit or from hearing in faith?** The spirit was an undeniable possession; it was the power that governed the new life into which their conversion had ushered them; but as in 1 Cor. xii. xiv., it was often accompanied by striking external manifestations—ecstatic speech, gifts of healing etc. (cf. 1 Cor. xii. 28), and ver. 5 (δυνάμεις) shows that it is at least partly of that that Paul is thinking here. Where had this spirit come from (ἐξ)? Clearly not from works of the (Jewish) law, for as Gentiles they had no such law. *Their* salvation, at any rate, had not come from observing circumcision, ritual usages with regard to food, etc., but only from *the hearing of faith*,—not, of course, from *listening to* the exposition of *the* Christian *faith*, but from listening in faith, from that hearing which is accompanied by faith. It was not by doing, but by listening, not by what they had accomplished, but by what they had heard in faith, that they had received the spirit.

3, 4. **Are you so foolish?** their folly consisting in turning their back upon the lessons of experience. **Having begun with the spirit, are you now,** after your experience of the spirit's power, **making your completion with the flesh?** The brief incisive words of Paul point the contrast with great vigor and irony. This question perhaps throws some light on the arguments of the Judaizers. They did not apparently deny that salvation was possible in Christ to the Gentiles who held aloof from Judaism; but they maintained that the Jews themselves, and those who embraced Judaism enjoyed, as it were, a higher form of salvation. The one was indeed a *beginning*, but the other was the *completion* and it could be enjoyed only by the true *children of Abraham* (ver. 7). ἐπιτελεῖσθε has more force in the context as middle than as passive, the process of completion is made by and upon themselves. The completion in *the flesh* refers particularly though not exclusively to circumcision. From spirit to flesh, from life and power to ritual—that were indeed a strange progress! "An evangelical beginning is too often followed by a ritualistic ending." (Findlay, *Galatians*, p. 175). **Have you enjoyed all these** Christian **experiences** (*i.e.* of the spirit) **in vain?** It is difficult to decide whether ἐπάθετε means *suffered* (A. V., A. R. V.) or *experienced?* Certainly the former is the meaning elsewhere in the New Testament, and there is direct evidence that the converts at Iconium, Lystra etc. were exposed to suffering (Acts xiv. 2, 5, 19, 22). Even if these ought not to be considered as Galatians (see Introduction), there can be little doubt that the converts in Galatia proper would have been equally subject to persecution. "No one could come out of heathen society and espouse the cause of Jesus, without making himself a mark for ridicule and violence" (cf. Acts xiv. 22). All this suffering will have been for nothing, if they go back to the bondage out of which they were delivered; and Paul's question is all the more pointed, if the suffering should have come upon them, as it did upon the converts at Iconium, partly at least from Jews (Acts xiv. 5)—they are returning to the very thing they had suffered for abandoning. But this thought,

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham.

---

which those [illegible] appeared to [illegible] not [illegible] relevant to the [illegible] [illegible] to [illegible] the Galatians *that* [illegible] had and was [illegible] in vain. Are you so unintelligent, stupid. Yet Paul cannot bring himself to believe that his converts are so obtuse, that all those experiences will fearly and ultimately be lost upon them. Hoping better things of them, he adds, **if indeed it be really in vain.**

5. This verse resumes and emphasizes the question of ver. 2. **He then who is liberally supplying you with the spirit,** *i.e.* God (not Paul) **and** proving the spirit's indubitable presence by manifestly **working mighty deeds among you,—(does He do this)** (supply you with the spirit and work among you) **in consequence of** (ἐκ) your **works of the law, or of your hearing in faith?** The grammar leaves it open to us to translate: "He who *was* supplying and working—(*did* He do this?)"—the reference being, as in ver. 2, to the past. But it is equally possible to consider the spirit and its manifestations as still present, though, owing to the Judaistic influence, in diminished degree. For δυνάμεις (*powers*, mighty works) cf. 1 Cor. xii. 28.

6. Your spiritual gifts, the apostle says, come from *faith*, and it was *faith* that made Abraham the man that he was—righteous, justified. It is this faith that brings you into line of succession with him. (Here, as so often in N. T., the point is not so striking in English, with its *faith* and *believe*, as in Greek, with its noun and verb cognate, πίστις, πιστεύω). **As Abraham believed** (had *faith* in) **God, and it was counted to him for** (not "instead of," but as the practical equivalent for) **righteousness.** Scripture, no less than experience (vv. 1–5) should have taught the Galatians the folly of resting on legal righteousness. This ancient text (Gen. xv. 6) suited Paul's purpose remarkably well, and he here uses it very effectively (cf. Rom. iv. 3), reading, of course, much more into it than it originally contained. In the immediate context of Genesis, Abraham's faith is simply in the divine promise of a numerous posterity; the Hebrew tense, however, im-

[illegible] faith, and [illegible] —general [illegible] the [illegible] on the [illegible] however, [illegible] the [illegible] arguing—that faith in Christ crucified which abolishes the righteousness which is of the law. In his usual manner, Paul cites the text, and applies it, somewhat [illegible] the original context. This verse forms the connecting link between the preceding section and the following. *Faith*, *righteousness* (or *justification*), and the closely established relation that subsists between them—these are the thoughts that echo throughout the following section.

Salvation by Faith, Not by the Law: For the Law Brings the Curse
(iii. 7–14)

7. Paul's Judaizing opponents no doubt often quoted among the Galatians, with great force and unction, the promise that in *Abraham* and in his [illegible] all the nations of the earth would [illegible] blessed. They would interpret that [illegible] mean that only in virtue of their [illegible] with the [illegible] laws could the Gentiles [illegible] to share in [illegible] promises, and [illegible] could only be completely [illegible] the usages distinctively [illegible] circumcision [illegible] argument [illegible] very plausible. [illegible] demolished it by antithesis [illegible] that the thing distinctive of [illegible] not his circumcision [illegible] It was faith that made [illegible] accepted and *righteous* [illegible] **and you perceive,** [illegible] times with a touch [illegible] irony" (though the word [illegible] as imperative—*know ye*) **of faith,** men whose spiritual [illegible] from (ἐκ) faith, **these,** and no [illegible] who **are sons of Abraham.** At a stroke, Paul cleaves the Jewish prerogative asunder. He accepts the appeal of his opponents to Abraham, and then triumphantly shows from the Scriptures they acknowledge, that this appeal destroys their case,

8 And [illegible]

[illegible]

10 [illegible] law are under [illegible]

[illegible] the Scripture—here per[illegible] foreseeing that it is in consequence of [illegible] FAITH, not of works, [illegible] justifies the nations, proclaimed [illegible] gospel in advance (good news before [illegible] comes in Christ) [illegible] Abraham: All [illegible] nations shall be blessed in th[illegible] blend of Gen. xii. [illegible] and xviii. [illegible] word *nations* [illegible] [illegible] latter passage for the sake of the argument, which is soon to deal more specifically with the *Gentiles*. The blessings are here (though not, of [illegible] God) conceived as those which flow from faith in the crucified Christ—justification, the gift of the spirit [illegible] eternal life. It is in Abraham [illegible] [illegible] [illegible] the pattern and the father of the faith[illegible] [illegible] the nations are to be blessed. [illegible] promise of blessing accruing through faith, is, so to speak, a gospel [illegible] time; and the Scripture proclaims it, because it foresaw God's plan of justification by faith. **Consequently it is the men of FAITH,** and not of works, **who are blessed with the FAITHFUL Abraham**: they share (σύν) his blessing; and [illegible] men of faith may be [illegible] in any nation.

10. If men are justified by faith, then the law [illegible] But [illegible] positively deadly. For no one can keep it perfectly, yet upon those who do not keep it in every jot or tittle, it pronounces a curse. **For all who are depending,** for their relationship to God, **upon** doing **the deeds of the law, are under a CURSE** such a curse as Christ was on the cross [illegible]; **for "CUR[illegible]** [illegible] says **the Scripture** (Deut. xxv[illegible]) [illegible] **every one who does not** [illegible] **in ALL things that are written** [illegible] book **of the law, to do them.**" [illegible] in the Septuagint, but [illegible] original Hebrew. [illegible] The implic[illegible] [illegible] perfectly fulfil[illegible] law, therefore all are und[illegible] that [illegible] all that the law can [illegible] under [illegible] curse.

11, 12. The impossibility of [illegible] by law is still further proved [illegible] quotations. **Now that** [illegible] **by** [illegible] of the **LAW**, **no man is justified in the sight of God, is clear** for Scripture [illegible] the point: **the righteous shall live by FAITH** [illegible] ii. 4); or, for the sake of the argument [illegible] [illegible] He who [illegible] [illegible] shall [illegible]

[illegible]

[illegible] Christ as [illegible] consciousness and life; **faith, however, is not the principle** (or starting point, ἐκ) of

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

the law; but, on the contrary, **it is he who has DONE the things** prescribed, **that shall live** in or **by them** — another quotation (Lev. xviii. 5). What the law demands, as a condition of life, is not faith, but action; and this, as we have seen, can never be perfectly fulfilled. So there is no hope that way. Righteousness in the sight of God can come only by way of faith; and the law can do nothing but involve us in the curse.

13. But **CHRIST bought us out,** as a man ransoms a slave, **from the curse of the law,** paying the price, which was death, to the law itself — the contrast between the deadly power of the law and the redemptive power of Christ is very striking. This "buying out," was effected **by His becoming** not simply *accursed*, but more vividly **a curse** (as if He embodied it; cf. the very similar use of *sin* in 2 Cor. v. 21) **for us.** Though the words mean literally "on our behalf" rather than "in our stead," it is plain that a vicarious idea is involved; He took upon Himself the curse which ought to have fallen upon us for our failure to keep the law. The proof that Christ on the cross was accursed is again characteristically sought in Scripture; and characteristically, too (cf. vv. 6, 11) the application of the quoted text is very different from its original meaning. **For Scripture says, "Cursed is every one who hangs upon a tree."** Paul intentionally refrains from applying to Christ the words of the original, "cursed *of God*." In Deut. xxi. 23, it is prescribed that the body of a malefactor who, after execution, was hung, as an additional disgrace, upon a tree, must be taken down before night-fall for the reason assigned. Here it is applied to Christ who died by hanging on a tree.

14. Two reasons are assigned for the redemptive death of Christ; *firstly*, **that** not only upon the Jews, but **upon the Gentiles might come the blessing of Abraham** (ver. 8) through the redemption accomplished **in Jesus Christ;** and *secondly*, **that we** Christians, Jews and Gentiles alike, **might receive the promise of** (*i.e.* consisting in) **the spirit through faith.** Faith's response to the cross is followed by the gift of the spirit (cf. ver. 2). The blessing comes through *faith* alone, and it is for *Gentiles* as well as Jews. These two points sum up the argument of the paragraph, which is effectively closed by the word *faith*.

The Relation of the Law to the Promise (iii. 15–29).

(a) *The Law Neither Annuls Nor Supplements the Promise* (iii. 15–18).

The previous discussion had shown that the "blessing of Abraham" was to be conferred upon his true sons; but these were men of faith, not many whose righteousness was of the law. The question might then well be asked by a Jew — it is asked in ver. 19 — "What, then, *is* the function of the law?" At any rate, answers Paul, its function is *not* to annul or supplement the promise; that stands.

15. The intensity of the feeling with which Paul had begun his argument with the "foolish" Galatians, has now somewhat diminished. He addresses them affectionately as **brethren,** and proceeds to illustrate the relation of the law to the promise by a *human analogy*. **I speak** of the *divine* promise, and of its inviolability by any subsequent incident or institution such as the law, **after a human fashion.** Note the echo of the word *man* at the beginning of the next sentence: I speak in the manner of a *man;* though it be a *man's* διαθηκη. In Hebrews ix. 15–17 this word means "will" or "testament," and the reference to the *inheritance* (ver. 18) shows that something of that meaning clings about the word here. As, however, the "death of the testator" cannot be in question here, the testator being, in the analogy, God Himself, it is better to give to διαθηκη the larger meaning of "legal disposition." **If a MAN'S agreement has been** properly **ratified, notwithstanding** that it is a human agreement, **no one annuls or supplements it;** and if a man's agreement be inviolable, how much more God's! — an argument all the more cogent, as διαθήκη is the word used in the Septuagint for God's (gracious) covenant with His people. Paul's opponents did not of

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till

---

course suppose that the law annulled the promise, but only that it supplemented it; obedience to the law "completed" the work of salvation (ver. 3). But a properly ratified agreement—even of man, much more of God—neither needs nor permits such a supplement.

16. Before applying his human analogy to the case in hand (ver. 17), Paul turns aside for a moment to prove that the real heir of the ancient promise is Christ, not the Jews. He does this by emphasizing the *singular* word "seed." **Now to Abraham the promises** (plural, because made several times, Gen. xii. 7, xv. 5, etc.) **were spoken "and to his SEED"** (cf. Gen. xiii. 15, xvii. 8); **the words are not; "and to SEEDS," as of many, but as of one: "and to thy SEED," which is Christ.** This argument fails to carry conviction to a modern reader, and seems to savor of Rabbinical methods of interpretation (cf. 1 Cor. ix. 9). It is true that the word "seed" can be used of an individual; but in the much more numerous cases in which it is used collectively for descendants, it is always the singular word (alike in Greek and Hebrew), never the plural, that is used in the Old Testament. Thus the inference from the use of the singular in the passage quoted, is irrelevant. He might refer to an individual, but not necessarily, and, in point of fact, not possibly, in the passages quoted, it is possession of the land of Canaan that is promised, and that naturally to Abraham's descendants. In other words, the original passage has the very meaning which Paul denies to it. The interesting thing is, however, that elsewhere Paul adopts the word seed in its natural collective sense (ver. 29, Rom. iv. 16). It is possible that, in this Rabbinical exegesis, Paul is simply assailing his opponents with their own weapons. The main argument, which is in no way affected by this parenthetic verse, is resumed in ver. 17.

17. This is what I mean: an agreement which stands ratified (pf. ptc. to express its permanence) **in advance by God** (he means the promise to Abraham)—not of course ratified independently of the promise, but by the mere fact that God has made it—**the law which dates four hundred and thirty years after it can** (lit. *does*) **not invalidate, so as to do away with the promise.** If a *human* agreement (and, how much more a *divine* agreement; the divine promise or covenant cannot be invalidated by the law which it antedated by more than four centuries. According to the Hebrew text Exodus xii. 40, this period represents only the time of Israel's sojourn in Egypt; but in the Greek and Samaritan versions, it includes their sojourn "in the land of Canaan," and thus goes back to the time of Abraham. Paul, as frequently, follows the Greek. The argument is unaffected by the chronology, the point is that the divine purpose revealed in the promise cannot be invalidated by the legal system which came *long afterwards*. The phrase εἰς Χριστόν (unto Christ) which (eight with the best MSS.) to be omitted, is correct as an interpretation, the promise to Abraham had Christ in view.

18. The Judaizing party were trying to combine promise and law, to "add" the law to the promise. But compromise is impossible, the two things are naturally exclusive. **For if the inheritance**—the "blessing of Abraham" (ver. 14) spiritually interpreted—**depends upon** observing **the law, it no longer depends upon the promise, whereas** no less an one than **God** Himself (ὁ Θεός emphatic at end) **gave (it) to Abraham by way of PROMISE** as a free (χάριν) and permanent (perf. tense) gift. It is a gift of His grace, not a reward for the observance of the law, a gift which can not be invalidated (perf.) and behind which is the unchangeable God.

Whatever, therefore, the law may mean, it cannot mean the abolition or the imperfection of the promise. That gracious promise remains through all history unalterable, as it embodies the deepest purpose of God!

(b) *The Function of the Law* (vv. 19-22).

19. The natural impression made upon the mind by the sharp contrast between

the seed should come to whom the promise was made: *and it was* ordained by the angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises

the law and the promise was that Paul practically rejected the law, as playing no integral part in the divine economy of history, and this impression finds voice in the question: **What, then, is** the function of **the law?** Though a very different thing from the promise, it has on Paul's scheme a most important function; **it was added** this expresses its adventitious character — **because of the** (τῶν) **transgressions** which it brought to light. The discussion in Romans (cf. v. 20; vii. 7–13) shows that this phrase is not intended to mean that the law was given to punish sin, or to restrain it, but to show it in its true light, to show the real nature of sin as *transgression, i.e.* as a breach of the law. By making sin appear more terrible, it made escape by some other means (by the promise, cf. ver. 22) appear more imperative. Such an estimate of the law, that "it was *added* for *transgressions*" would be doubly provoking to Paul's Jewish opponents, to whom the law itself was, on the one hand, a gift of God's *grace;* and, on the other hand, it was *eternal.* Here Paul regards it as brought in long after the promise, and of validity only **until the seed** that is, *Christ* (ver. 16) **should come to whom the promise has been made** — valid till the coming of Christ, and, now that He has come, invalid. Another element in Paul's criticism of the law is that it was **ordained through angels** and **in the hand of a mediator,** viz. Moses, who "stood *between* (ἀνὰ μέσον) the Lord and the people" (Deut. v. 5). Following a hint in Deut. xxxiii. 2 ("ten thousands of holy ones," where perhaps the true reading is simply Meribath Kadesh) later Jewish theology, in its desire to glorify the law, maintained that angels had accompanied and assisted at its delivery. Traces of this idea are also to be found in Acts vii. 53, and Heb. ii. 2; the former passage clearly designed to suggest the dignity and glory of the law; the latter, contrasting the word spoken through angels with that greater word spoken through the Lord. Paul's reference is more in the spirit of the latter passage. The angels were at best intermediaries; the law ordained through them was surely inferior to the promise given directly and *without mediation* by God Himself. Besides the angels the law came *in the hand of a* human *mediator;* there may be, but is not necessarily, a reference to the tablets which Moses had in his hands — the words may simply be an imitation of a Semitic construction (cf. Hag. i. 1), and = *by* a mediator. The position of Moses, as mediator between God and man, is one of the highest honor; but the dispensation to which a mediator is necessary, can not be so noble as that in which God speaks, as to Abraham in the patriarchal period, face to face. See the fine contrast in 2 Cor. iii. 12–18 between the indirectness of the Mosaic dispensation and the directness of the Christian.

20. This brief verse, whose words and construction are as simple as they can be, has given rise to as much discussion as any verse in the New Testament. **Now a** (lit. *the*) **mediator is not of one, but** (or *and*) **God is one.** The context makes some points reasonably clear. The mediator *e.g.* must here be the same as in ver. 19, and the reference of the first clause of ver. 20 will be to the law which was *mediated* by Moses between God and Israel, *i.e.* between *two,* for "there is no mediator for one" — mediation implies duality. The next point is this: the whole context, and especially the beginning of the next verse (21), exhibits the law as contrasted with (and apparently — though, as ver. 21 argues, not really — opposed to) the promise. It seems altogether probable, therefore, that this contrast is expressed in the enigmatic verse we are considering. But we have already seen that the first clause refers to the law; is it not reasonable, then, to suppose that the second clause — "but God is one" — refers to the promise. In the context, this would not require to be brought into connection, as is often done, with the famous words of Deut. vi. 4 which are at the root of Hebrew religion, "The Lord our God is one Lord"; the clause would mean simply: "God *in the promise, i.e.* in His dealings with Abraham, in the patriarchal as contrasted with the legal dispensation, is one; that is, does not avail Himself of a mediator, but speaks directly and face to face." The verse would then pithily express the contrast elaborated in the context between the law and the promise, the mediatorial speech of Moses and the direct speech of God, the contrast between the veiled and the open face (2 Cor. iii.)

21. Paul's discussion of the law seems

of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

to amount to a virtual indictment of it. Verse 19 shows that that was not his intention; it served the valuable end of revealing sin as transgression. Yet, as ver. 19 proceeded, the description almost involuntarily became relatively depreciatory: it was a later *addition*, not part of God's ultimate and original purpose, it was *temporary*, not eternal, it was *mediated* by angels and a man, not direct from God Himself. One might naturally ask whether, after all, the contrast was not absolute: **is, then, the law OPPOSED to the promises (of God)?** But this suggestion, natural and logical as it might seem, is repudiated with vehemence: **a thousand times No** (lit. *may it not happen* cf. ii. 17). The functions of law and promise were different, but not contradictory. With the promise is associated life, but not with the law; as we have seen, it cannot be kept, therefore it brings not life but a curse (ver. 10). **For if a law had been given such as could create** in those subjected to keep it, moral, spiritual, eternal life, then, **as a matter of fact, the law would** really **be the source of** (ἐκ; if ἐν, *sphere* of) that **righteousness** which is the guarantee of life (ver. 11). **But,** however his opponents might regard the law as a source of life, there was no life in it for Paul. **The Scripture** (personified, cf. ver. 8) — whether some particular scripture, such as Deut. xxvii. 26, quoted in ver. 10, or less probably, the Old Testament Scriptures in general (see a collection of passages in Rom. iii. 10-18) — **shut up the whole** of mankind, as in a prison, **under** the dominion of **sin,** by creating the consciousness of it as transgression (ver. 19); and the divine intention in reducing men to this state of imprisonment without means of escape by way of the law, was **that, on the basis** — not of obedience to the law, which obedience, seeing that we are *under sin*, is impossible, but **of faith in Jesus Christ, THE PROMISE might be given,** not as a reward of work but as a free gift, **to men of FAITH** (*those who believe*). This paragraph, like vv. 7-14, strikingly ends with an emphasis (here twice reiterated, πίστεως, πιστεύοντιν) upon faith. [illegible] house of the law, at [illegible] into the realization of the [illegible]

(c) The Function of the Law, and the Consciousness Through Faith in Jesus Christ (vii. 23-29)

The law represented a long and dreary period between Abraham, to whom the promise was given, and Christ, in whom it was fulfilled. Christ ushers men into a new world, out of prison into the liberty of sonship. He inaugurates a new era, divides history in two — the period "before faith (in Him) had come" (ver. 23) and "after faith had come" (ver. 25). The coming of Christ and, with Him, of the faith which was directed to Him, made a difference that was no less than revolutionary, not only to the individual man and his relation to God, but also to society; for in Him all national and class distinctions vanish (ver. 28).

23. Now before the coming of this faith in Jesus Christ (ver. 22) (*the* faith just mentioned; not faith in general, for Abraham, ver. 6, and many others, ver. 11, had that; still less the objective Christian faith), **we Jews were** all the time (impf.) **kept under the** vigilant **guard of (the) law,** which prevented our escape; the word is the same as that used for the *guard* which was kept over the city of Damascus to prevent Paul's escape (2 Cor. xi. 32) **being** continually (pres. ptc.) **shut up** (same word as in ver. 22) under the dominion of sin. The law [illegible] them like [illegible] but, in the [illegible] purpose, ultimately **with a view to the faith** in Jesus Christ **which was** one day **to be revealed.** At, but not before, H[illegible] deliverance became possible, and to [illegible] to those who *believed* on Him [illegible]

24, 25. [illegible] described change [illegible] *gesue*, but the idea remains much the same, **consequently the law has become** (perf. — that is, its *permanent* function) **our slave attendant (to bring us) to**

26 For ye are all the children of God by faith in Christ Jesus.
27 For as many of you as have been baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Christ. *Schoolmaster* (A. V.) is far from conveying the idea of παιδαγωγός, and *tutor* (A. R. V.) is little, if at all, better. The "pedagogue" was, etymologically, the slave who took the boy to school and brought him home again; and this has given rise to the interpretation that, the law is here regarded as bringing men to the *school* of Christ. But Christ is not here regarded as a teacher or schoolmaster; rather in Him men are sons of God, mature and free. The explanation of the figure is rather to be sought in the fact that the *pædagogus* who took the boy to school, had a certain supervision of his conduct, of his *external* discipline, "accompanying him everywhere with commands and prohibitions, and keeping him in a condition of dependence and restraint." In the context, the law is not conceived as an *inner* preparation for the gospel: it is a prison, and can at best only create a longing for escape, as the boy might long for his maturer years, when he would escape from the yoke of his pædagogus. In this sense the discipline of the law points to Christ, as that of the pedagogue points to later years of freedom. It is not by anything that the law can do that men are justified, but only by Christ and faith in Him. So, after centuries of "pedagogical" discipline, "God sent His Son" (iv. 4), **that we might be justified on the basis of FAITH. And now that faith** (*the* faith in Christ, ver. 23) **has come, we are no longer** like boys **under** their **slave-attendant,** but we are free and full grown sons. These two verses are really a piece of autobiography. Paul knew, as only a man of passionate sincerity and fervent desire for God and goodness could know, the bondage of the legal system in which he had been trained, and which he had vainly tried to keep, and it is this sense of bondage that gives such a sense of glad exhilaration to his profession of liberty: "We are no longer under a pædagogus." The restraint of the pedagogue, the despair of the prison, had been banished forever by that faith in Jesus Christ, which had made him a *son of God,* and not only him, but *all* the Galatians who believe in Christ Jesus; for this sonship is conferred upon *faith,* upon the spiritual, and not the natural seed of Abraham.

26, 27. For you Galatians, whether Jews or Gentiles, **are ALL**—no longer children, under the "pedagogy" of the law, but—**SONS OF GOD,** having become so **through faith in Christ Jesus.** It is very difficult to decide whether "in Christ Jesus" goes with "faith" (A. V.), or with "ye are sons of God" (A. R. V.); the latter would mean "*In* fellowship, union with (ἐν) *Christ,* who is *the* Son of God (iv. 4), you *are* also *sons of God, through faith.*" Faith lifts all, without exception, into the wonderful liberty of *sonship:* why then will the Galatians go back again to the prison? They are sons; for in the *baptism,* which signalized and sealed their admission into the Christian community, they were mysteriously united to, or, more graphically, *invested with,* Christ, *the* Son. They had put Him on, as a garment; so that the appearance they now wear before God is the same as His—that of a son. **For all of you who were baptized unto Christ**—this was the oldest baptismal formula, cf. Rom. vi. 3; or "unto the name of Christ" (Acts xix. 5); or "in the name of Jesus Christ" (Acts ii. 38)—**put on Christ:** note the emphatic repetition of *Christ.*

28, 29. This sonship to God in Christ creates an essential equality among all who share it. Having put on Christ, distinctions of nationality, class, sex, disappear; or at least, are as if they were not. They may form part of the inevitable constitution of human society, but among *Christian* men, these differences do not count; for despite them, all are one. **There is neither Jew nor Greek**—this distinction upon which Paul's opponents insisted, in their attempts to impose the observance of the Jewish law upon the Gentiles, simply does not exist; mentioned here first perhaps, as this was the matter chiefly under dispute. These words are written out of the apostle's very soul. As a fanatical Pharisee, he had drawn this very distinction between Jew and Greek which he now sees to have no meaning in Christ, and which he repudiates

CHAPTER 4.

1 Now I say, *That* the heir, as long as he is a child differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

with all his heart, and with this distinction goes every other which separates man from man. **There is neither slave nor free man, there is no male and female.** Christianity did not attempt *directly* to affect the status of slaves (cf. 1 Cor. vii. 21) and women, but it *ideally* abolished the distinction between slave and free man, man and woman, and it was only a question of time till the idea would leaven and transform society. **For YOU** who have put on Christ **are all**, whether Jew or Greek, bond or free, man or woman, **one person** (εἷς, masc., not simply an abstract unity) **in Christ Jesus.** Your unity is in Him; in Him all the artificial distinctions between the individuals of which the unity is composed are abolished, so that in Him they constitute one person. **And if you are Christ's,** *i.e.* belong to Christ—but there is truth in the remark of Lightfoot that "the argument turns on the entire *identity* of the Christian brotherhood with Christ," and that we should therefore perhaps translate, "If you are *members* of Christ"—**then you are Abraham's seed,** for Christ, as we saw, is Abraham's seed (ver. 16); and if Abraham's seed, then his **heirs,** not indeed by law, but, infinitely better, **by promise.** Whether Jews or not, if they were Christ's, they were full heirs to the promises, and hence the "folly" (ver. 1) of attempting to crown and "complete" (ver. 3) their salvation by taking upon themselves the yoke of the law. They are no longer under its "pedagogy," they are heirs.

The Fulness of the Time (iv. 1–7)

The word *heir* just used (iii. 29) gives a new turn to the figure. An heir has not the full privileges of sonship, until he has attained his majority, or more strictly, until he has reached the time appointed by his father; till then he and his property are under control, and, in this respect at least, his position is no better than that of a slave. And, as with the individual, so with humanity at large. It too has its minority, and its time appointed by the Father for entering upon the inheritance. That hour struck when "God sent forth His son"; before that was the period of its infancy—for the Jew a period of subjection to the law, for the Gentile, of subjection to idolatry; for both, in some sense, of bondage to the elements of the world. Through the coming of the Son, sonship for man becomes a possibility; and those who, by faith in and mystic union with the Son, themselves become sons, enter forthwith upon their spiritual inheritance. Thus, though the figure is different, the general view of history which it yields is the same as was yielded by the figure of the law as a pedagogue.

1, 2. Now what **I** would **say** is this, **that as long as an** (*the*; cf. iii. 29) **heir is a minor** (lit. *in infant*), **he differs in no respect from a slave**—at any rate in respect of his being unable to exercise legal responsibility and to control his own property—**though he is,** whether essentially or prospectively, **lord of all.** The point has been keenly discussed whether the father is to be regarded as living or dead, but it is of no importance to the argument, which is simply concerned with the radical difference between the period of legal *infancy* and the period which succeeds it. **But he is under men who have legal charge of his person and property, until the day set by the father.** Paul has probably in view some local or provincial usage, by which the date of entering upon an inheritance depended not upon the youth's attaining a particular age, but upon the will of his father.

3. So we also, Jews and Gentiles alike, have had a similar period of "infancy" and "bondage." **When we were minors, we were under the elements of the world enslaved.** The general nature of the bondage is tolerably clear from the scope of the argument and from the comparison in iii. 24 of the law to a pedagogus, but its particular nature depends upon the meaning of the phrase *the elements of the world*, and this is very hard to determine. The word rendered "elements" can mean letters of the alphabet, and came to be applied in the sense of elementary principles, e.g. of a branch of knowledge. But if this be the meaning here, it is difficult to assign a suitable meaning to the word *world*. To render it

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons

"belonging to the unspiritual outer world," and refer these "elementary lessons of outward things" to the enactments of the law (cf. ver. 10) does not seem very convincing, though this view receives a certain corroboration through the association of "the elements of the world" in Col. ii. 8, 20-22 with the "tradition, commandments and teachings of men." The true starting point for the discussion is ver. 9. It is natural to suppose that the "elements" there are the same as those of this verse, and there, in their context, they seem to be equivalent to the gods which the Galatians had worshipped, mentioned in the previous verse. In that case, *elements* may be taken literally, as the great elements out of which the world is composed—a meaning which the word often has. Or more narrowly, perhaps those elements were the heavenly bodies—a very frequent object of worship in the East; and there may be a hint of this in the observance of the seasons (referred to in ver. 10) which was determined by those bodies. Deut. iv. 19 represents the curious belief that the God of Israel had actually assigned the heavenly bodies to the heathen nations to worship. The great difficulty on this view is to see the relevance of the passage to the Jews: for when he says "we were enslaved," even if the reference is not exclusively to the Jews, as some suppose, they must at least be included. Perhaps the most plausible explanation of it, is that the observance of sacred days and seasons, which was a characteristic feature of Judaism (ver. 10) was practically on the same level as star worship (ver. 9); or, in other words, was "bondage to the elements of the world." In any case, Paul's Judaizing opponents must have winced to hear the legal dispensation compared to slavery, and those who lived under it, to slaves. The Jews prided themselves on being sons. Paul's argument is that there can be no full sonship until *the* Son comes into the world, or rather is sent by the Father.

4, 5. But when the fulness of the time came, *i.e.* the day appointed by the Father (ver. 2), **God sent forth** out of the heavenly world in which He had been living—for the pre-existence of Christ is here implied (cf. 2 Cor. viii. 9)—**His Son.** It is tempting to read modern ideas of religious evolution, or at least of Judaism as a direct preparation for Christianity, into the great phrase *the fulness of the time;* but that is hardly Paul's meaning. For the Jews, the time preceding the advent of Christ was filled up by the law, whose function, as we have seen, was to impart to sin the character of transgression (iii. 19). The day appointed by the Father for the sending of His Son was the day when the law had fully done its work (cf. Rom. v. 20) and the need of salvation was sorest. As a Greek father says, "When human nature, having run through every kind of wickedness, was in need of healing"; and Chrysostom, "When men were most ready to perish, then they were saved." Thus history, though not from this point of view an evolution, was yet inspired by a divine purpose. That saving purpose for men had to be wrought out through One who shared the common lot of humanity, in being **born,** like all men (Job xiv. 1) **of a woman**—there is no reference here to the virgin birth; it is Christ's *likeness* to other men that is suggested by the phrase—and **born,** like all Jews, **under (the) law.** Though it is convenient to translate the word γενόμενον by *born,* it really rather means "having *become,*" and points very graphically (note the repetition) to the transition from His heavenly to His earthly existence. He *came into* the experience of human frailty and (Jewish) subordination to ordinances; and the divine reason (ἵνα) that prompted His coming, or rather that prompted God in sending Him, was to secure the redemption of those who were subject to this frailty and subordination—to *buy out* from the dominion of the law those who were under it, and to confer *sonship* upon those who had been but as slaves before; **that he might buy out,** as He did by His death on the cross, in virtue of which He became a curse (cf. iii. 13), **those** (primarily, Jews) who were **under the law, that** (subordinate to the last clause, not co-ordinate: the "buying out from the curse" necessarily precedes the gift of sonship) **we,** Jews and Gentiles alike, **might receive the adoption,** *i.e.* be accepted as His sons. He is *the* Son, we are *adopted,* but by adoption we too become real sons (vv. 6, 7). The two clauses beginning with *that* (ἵνα) correspond to the two phrases beginning with

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

---

born (γενόμενον) — in inverted order. By Himself becoming a son of man, He makes it possible for men to become sons of God; by Himself being under the law, He is able to buy out those who are under it.

6. That this sonship is no theory, but a fact, is proved by the presence in their hearts of the spirit, which impels them to cry *Father!* (cf. Rom. viii. 15 f.). This is the spirit of sonship, nay it is *the spirit of the Son* Himself. The despatch of the Son into history has for its counterpart the despatch of the spirit of that Son into the individual heart; the very same words are used to describe both *God sent forth*. The spirit of the Son cannot come into the hearts of men, until the Son Himself has come. **And because you** Galatians (in ver. 5, ἐστε he is becoming more personal) **are sons**—their exclamatory cry of *Father* is at once the effect and the proof of their sonship—**God sent forth the spirit of His son into our** (not only *your*: Paul knows well this ecstatic experience) **hearts, which cries Abba, Father.** It is the *spirit* that cries through them; in Rom. viii. 15, "we cry." The word *cry* recalls the ecstatic spiritual experiences alluded to in 1 Cor. xiv. *Abba* was Jesus' own word (Mark xiv. 36); it had been familiar to Aramaic Christians, and had passed from them to Greek speaking Christians. The sons who used this word would feel themselves peculiarly one with *the* Son who had taught them to use it. It would be natural for them to add to it their own native Greek word, just as we might say, "Abba, *Father*." This blending of Greek and Aramaic, in a context which has been arguing for the abolition of the distinction between Jew and Greek (iii. 28), is suggestive, though of course this is not the *reason* for the juxtaposition of the words.

7. Paul cannot too often impress upon his "foolish" Galatians that they are *sons*. They were once—before their Redeemer came—no better than slaves, but now they are sons. **Consequently** (ὥστε) since God has sent His son and the spirit of His son, **you,** O man (he now directly addresses the individual man, cf. ver. 6) **are no longer a slave,** though in your observance of the Jewish calendar (ver. 10) you are behaving like one, **but** you are **a son; and if a son,** then **also an heir,** not through birth or fidelity to the law, as fanatical Jews may fancy, but **through God,** who in His mercy, through Christ, adopted you. The faulty reading on which A. V. rests "heirs of God through Christ," may rest upon Rom. viii. 17.

The Crime of Relapse (iv. 8-11)

The whole argument has been dominated by the contrast between *then* and *now*—the *then* of slavery, the *now* of sonship and freedom. There could be nothing more foolish (iii. 1, 3), nothing more tragic, than to go deliberately back from liberty to bondage. Yet that is just what the Galatians are doing in their anxious regard for the festivals of the Jewish calendar. They might call it a way of perfection, completion of the work begun (iii. 3), but to Paul it is not the completion, but the negation of it. They must either be slaves or sons, they cannot be both. If they are sons, then they must be dead (ii. 19) to those "weak and poverty-stricken elements" of rite and ceremony.

8, 9. The contrast between the past and the present is forcibly brought out by μέν . . . δέ. **But,** sons and heirs as you are, how does it come that you have relapsed? **Then indeed in your ignorance of God you were enslaved to gods which by** their **nature are no** (gods) They were not indeed *gods*, but from 1 Cor. viii. 4 f., x. 19, 20 it may be inferred that they may be considered as having some kind of real existence. Here they appear to be identical with the elements (ver. 9; see on ver. 3) such service was pathetic, but it was excusable, because rendered in *ignorance* of the true God. **But now** they *know* better; they have come to know God in Christ; or more strictly—and this correction reveals the depths of Paul's religious nature—it is not so much that they know God as that He has

10 Ye observe days, and months, and times, and years.
11 I am afraid of you, lest I have bestowed upon you labour in vain.
12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.
13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

taken knowledge of them, they are known of Him (cf. 1 Cor. viii. 3); their religious standing is a gift (cf. iii. 18), not an achievement. The whole of the epistle to the Galatians might be said to be compressed into this little corrective phrase — *or rather known by Him.* **How is it that, having come to know God, or rather to be known by God, you are turning** — the process is going on (cf. i. 6), not yet complete — **back again to the impotent and poverty-stricken elements** (cf. ver. 3) **to which you are again desirous of enslaving yourselves afresh?** Those "elements" were *impotent* to effect salvation, no divine *riches* were attached to them, such as were, through God, in Christ (1 Cor. i. 5). How is such a relapse possible? How *foolish* must the Galatians have been! (iii. 1).

10, 11. The description of the relapse is very suggestive. You **are anxiously observing** (with the same earnestness as that with which the enemies of Jesus observed Him, Luke xiv. 1; same word) special sacred **days,** such as the Sabbath, **and months,** the festival of the new moon, **and** other festival **seasons** generally, **and years,** new year's days, or annual festivals, such as passover, Pentecost. Here then is a specimen of the thing which Paul *fears* (ver. 11); the passage shows that the Jewish agitation had succeeded at least in introducing the festivals. The significant thing is that Paul puts this feature of Judaism practically on a level with heathenism; it is slavery to the "elements of the world" (ver. 9) practically a worship of false gods (ver. 8). This was the element in Judaism which approached most closely to the heathen worship which they had nominally abandoned, and with this the thin end of the Judaizing wedge would be driven in; circumcision, etc. would follow (v. 2). How daring must the man have been, and how complete his emancipation, who could thus speak of the system in which he had been trained, and regard its sacred observances as practical paganism. No wonder that he is afraid, as he looks at the relapse, at the skill and vigor with which it is promoted and encouraged by the Judaizers, at the cognate elements in the heathen religion to which they can make their subtle appeal, and at the ease with which the "foolish" Galatians "so quickly change" (i. 6). **I am afraid for you, lest perhaps all my labor upon you has been in vain.**

An Affectionate Appeal (iv. 12–20).

At this point the argument takes the form of a very human appeal. Paul's arguments are never purely abstract, they glow with the intensity of his own religious nature; and his argument in this epistle is radiant with the fervor of his emancipation from the law, and of his sense of redemption and sonship through Christ. But here he interrupts it with a peculiarly warm and personal message. In Paul the pastor and the missionary are never lost in the theologian, and here he seeks to appeal to the better heart of the Galatians by recalling tender memories of the affection and even reverence they had shown him on the occasion of his first visit. Those dear relationships had been disturbed by the Judaizers, who had presented their case with such assiduity and plausibility that the Galatians had almost come to look upon Paul as their enemy; and his spiritual travail for them has to be begun again. If only he were with them face to face, to speak out the affectionate anxiety of his heart!

12. Become like me, free from the yoke of Jewish observance — in the context that seems to be the only possible meaning — **for I,** a Jew, in ridding myself of that yoke (**became**) **like you,** who are Gentiles; and the affectionate earnestness of the appeal is clenched by the words, **brethren, I beseech you.**

13, 14. The circumstances of Paul's first visit, which he proceeds to recall with some detail, were such that the Galatians might easily have been led to do him less than justice: but **you did me no injustice** — far from that, they gave him a royal welcome. **You know that it was on account of an illness** (lit. weakness of the flesh) which detained me in Galatia, **that I preached to you the first**

15 Where is then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy because I tell you the truth?

time—*i.e.* on the occasion of my first visit. Not "I preached *through* (in the sense of *in*) infirmity," cf. 1 Cor. ii. 3, but "on account of," διὰ with accus.; but for the divine accident of his illness, he would have made no lengthened stay in Galatia at all. But though a missionary tour through Galatia was no part of his plan, and though he was handicapped by an infirmity which took an offensive form, *i.e.* though there was much to repel, and little to attract the Galatians to Paul, they behaved nobly both towards the man and his message. **And that in my flesh which tempted you** (*your* temptation; not, with a few MSS. *my*) to reject me with disgust, **you did not despise or treat with loathing. On the contrary you welcomed me like an angel of God** who brings good tidings; nay you welcomed me with reverence, **like Christ Jesus** Himself, who is higher than the angels (Heb. i. 4). We are left to conjecture what was the infirmity of the flesh which might not unreasonably have created loathing on the part of those who witnessed it; but it seems natural to identify it with the thorn of 2 Cor. xii. 7 (which see). Some have inferred from ver. 15 that it was an affection of the eyes; but that would hardly fit the strong language of this verse. Whatever it was, it normally and naturally excited disgust; this is very powerfully suggested by the word ἐξεπτύσατε, whether we interpret it figuratively or literally ("you did not *spit out*"). In favor of the literal and intransitive meaning is the fact that everywhere else in Greek, this particular compound of πτύω (*spit*) is used literally: this of course might be only accidental, as other compounds can be used figuratively. In favor of the figurative meaning is Paul's known habit of repeating the preposition in adjacent compound words; cf. ii. 4, παρεισ—, ii. 13, συν—. If the literal meaning be adopted, the implication is that the sickness, whatever it was, was believed to be contagious, and spitting was superstitiously supposed to be a safe-guard. In either case, it is implied that the appearance of the sufferer was pitiable, if not offensive. This would suit the theory of epileptic seizure, though this theory is also not without grave difficulties (cf. 2 Cor. xii. 7). The more humiliating the infirmity, whatever it was the more wonderful must Paul appear, who, despite this very grave disability, yet won for himself and the gospel a people on whose attention and gratitude he had no peculiar claims. The Galatian reception of Paul speaks much for his power and for their open heartedness

15. But those days are gone. **Where now is your exuberant joy** in me and my message? Lit. "Where is your felicitation, congratulation" (*i.e.* of yourselves)? *Then* they counted themselves happy to have him among them. **For,** in proof of this, **I bear you witness that**—so great was your love for me—**if possible, you had** (= *would have* emphatic) **torn out your eyes and given them to me.** *If possible;* for though it was possible to tear them out, it was not possible to give them to Paul. This passage has led some to suspect that Paul's infirmity of the flesh was eye-disease. Lipsius, who supposes it to have been an affection of the nerves accompanied by attacks of spasms, yet quotes Krenkel as remarking that this disease is associated with an uncanny rolling and sparkling of the eyes. In corroboration of the view that Paul's sight was bad have been urged the largeness of his written characters (vi. 11) and his inability to recognize the high priest at his trial (Acts xxiii. 1–5). But it may be doubted whether any inference with regard to Paul's sight may legitimately be drawn from the passage before us. He does not say, "you would have given your *own* eyes," (for ὑμῶν is not emphatic), but simply "your eyes." It seems therefore more natural to interpret the phrase in its common proverbial sense, as an expression for the extreme limit of self-sacrificing devotion.

16. So then, to judge by the change in your feelings towards me, **I have become your enemy,** have I? simply **because I told you the truth,** in preaching a gospel which absolutely abolished all obligation to keep the Jewish law; the truth is the truth *of the gospel* (ii. 5, 14). The "telling of the truth," which made Paul appear as their enemy, has reference neither to this letter, which they had not yet read, nor to the first visit, when they

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

had received him with enthusiasm; necessarily therefore to the second visit.

17-19. The apostle is concerned only with the truth, the Judaizers care only for partisan conquests. **They** (the Judaizers) **are courting you, but not in a noble way,** for it is not *the truth* that they care for, it is not your *true* advantage that they seek. **On the contrary, they desire to shut you out**—a very comprehensive and suggestive phrase. It is not said from what or from whom the Judaizers are desirous of excluding the deluded Galatians, from Christ (not indeed deliberately, but that is, in a sense, the effect of their actions); from the truth; from all teaching like Paul's that is opposed to their own; from the large liberty of the gospel; from the Christian Church. The very vagueness of the phrase is suggestive. Their policy is one of shutting out, *exclusive*, unlike the generous *inclusive* policy of Paul; and their object is simply **that you may court them,** run after, honor them. Their officious interest in the Galatians is inspired by the hope that the Galatians may attach themselves to them, as the advocates and representatives of the "completer" salvation (iii. 3). Zealous interest is not, of course, in itself objectionable; Paul claims to have it also, and it is good for the Galatians to be the objects of it, since, in this case, unlike the other, it is exercised in a *noble* sphere, *i.e.* in the sphere of their real interests—liberty, salvation. **But it is good** *i.e.* profitable, **to be courted** (pass. not middle) **in a noble cause at ALL times**—zealous friends may be a blessing, if their cause is a good one; Paul would not grudge the Galatians such friends in his absence, but it is clear that it is himself he is thinking of as their true friend, even when he is absent. There he "courts" them, pursues them with prayers and written entreaties, **and not only when I am with you, my little children, with whom I am in travail for the second time, until Christ be formed in you.** The diminutive (τεκνία), "*little* children," common in John, is not found elsewhere in Paul, but as it admirably expresses Paul's "maternal" solicitude for his spiritual children, it seems unnecessary to substitute for it the commoner τέκνα (children). Through the "folly" of the Galatians, it is as if the children whom Paul had already brought to the birth had to be born over again. Christ has to "assume *form*" in them; as yet that form is undeveloped and hardly recognizable.

20. Paul feels how unable he is to say with the pen to these immature "children" all that is in his heart. **I could wish I were with you at this moment, and changing my voice** from the severe and stern tones I was compelled to adopt on my second visit (ver. 16) to the accents of affectionate (ver. 19) expostulation; **for I am perplexed about you.** This paragraph ends, like the last, with an expression of anxious fear (ver. 11) which serves to remind us that it is no abstract theological problem Paul is discussing. It is the men rather than the problems that lie heavy upon his heart; he writes his letter in the interests of the spiritual emancipation of misguided men.

Slaves and Freemen: an Allegory (iv. 21–31).

After the warm, personal appeal, the thread of the argument is resumed; or rather the argument is restated in the form of an allegory. Paul is pleading for freedom; his opponents are emphasizing descent from Abraham. Paul takes them on their own ground, goes back to the story of Abraham, and points out that Abraham had *two* sons—Ishmael, the natural child, "according to the flesh," and Isaac, the supernatural child "of the promise." By allegorical interpretation, he connects the former, the son of the slave-woman, with Sinai and the slavery of the law—that is the type of sonship to which the Judaizers correspond. Christians, on the other hand, who understand the emancipation which Christ secured for them (v. 1) are, like Isaac, children of promise (iv. 28) and children of freedom (ver. 31).

21 Tell me, ye that desire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.
23 But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.
24 Which things are an allegory: for there are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

21-23. Tell me—he resumes with great directness, vigor and abruptness—**those of you who,** under the influence of the Judaizers, **desire to be subject to the law,** *will you not listen to the law?* or **do you not understand** (for ἀκούω in this sense, cf. 1 Cor. xiv. 2) **the law?**—here, in the sense of the whole Pentateuch, as what follows is taken from the narrative, not from the legal part. Paul demolishes their arguments by means of the very law to which they had made their appeal. **For Scripture says that Abraham had TWO sons.** It was not enough then to insist upon descent from Abraham. The real question was, "Which of the sons did the Galatians resemble?" for **one,** Ishmael, was **by the slave handmaid, and one,** Isaac, **by the free woman.** They might be Abraham's sons and practically slaves for all that. Those two sons represented two *types* of sonship, the fleshly and the spiritual, the natural and the supernatural, the law and the promise. **Howbeit,** sons of Abraham as they both were, **the one by the handmaid, is born** (and the difference between him and his brother is an abiding one; perf. tense) **according to the flesh,** that is, his birth was merely a natural event; **but the other by the free woman** is born **through promise.** Isaac's parents were aged; his birth, which humanly speaking seemed impossible (Gen. xvii. 17), was the divine fulfilment of a divine *promise.* Hence he is a child of promise (ver. 28).

24. At once follows the bold allegorical application of the story, which is offered without apology, as, to Paul and his contemporaries, such an interpretation of the Old Testament was as legitimate as it was familiar. **Now these things have an allegorical sense.** Besides the original historic sense, which was not denied, the narrative was also regarded as *saying something else* (ἀλληγορεῖν), as pointing to something deeper, more spiritual (cf. 1 Cor. x. 11). Then the bold leap is taken: **for these** women **represent two covenants.** Of course no proof is or can be offered of this statement, it is simply an *allegorical* interpretation, whose genius is to "say something else," something similar to, but profounder and more spiritual than, the original statement. But though all allegorical interpretation is arbitrary, and as Luther says, in this connection, "too weak for proof," it is manipulated here with great power. The slave and the free man could not but suggest to Paul the great contrast, of which the epistle is full, between the law's slave and Christ's free man; and this led by an easy transition to the contrast between Mount Sinai and the heavenly Jerusalem. The contrast between the two covenants is graphically suggested by μέν . . . δέ (ver. 24, 26): **one with its origin on Mount Sinai, bearing children for slavery,** i.e. subjecting its adherents to the bondage of the law; **and this covenant is Hagar.** The Sinai covenant, associated as it is with the law, is the mother of slaves; it is this that is adumbrated and typified by Hagar, herself a slave and the mother of a slave.

25. The first clause of ver. 25 is clearly intended to clench this point, but unfortunately both the reading and the precise meaning are doubtful. Westcott and Hort, and A. R. V. read "Now (δέ) this Hagar is mount Sinai in Arabia." Alford, and W. H. read, "For (γάρ) this Hagar, etc." Some MSS. read: γάρ (Hagar) reading simply. "For Sinai is a mountain in Arabia" or "mount Sinai is in Arabia"; and it is tempting to suppose with Rendall "that Ἀγὰρ was probably an error in transcription for the original γάρ," or even that γάρ drew Ἀγὰρ into the text. The presence of the word *Hagar* however seems necessary to the argument; and the best reading is that adopted by A. R. V. (and W. H.)—**now the (name) Hagar means Mount Sinai, in Arabia:** in other words, Hagar is the Arabic name of Sinai—a fact which Paul might have learned during his residence in Arabia (i. 17), and a welcome corroboration of the allegorical explanation, in the previous verse, of Hagar as the Sinai covenant. The Hagarenes had their home in Arabia, and in Ps. lxxxiii. 6, are men-

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

tioned with the Ishmaelites as members of a confederacy whose object was the destruction of Israel—a fact which incidentally illustrates the "persecution" to which Paul refers in ver. 29, of the son of the promise by the son of the flesh. The word *hajar* which in Arabic means "stone, rock," may well have been used to designate mount Sinai, though there is no other confirmation of this. **And** this Hagar which has just been identified with Mount Sinai, **corresponds to** (lit. is in the same row or column with) **the Jerusalem that now is,** that is, the earthly Jerusalem, considered as the headquarters of Judaism. The point of correspondence between Hagar and Jerusalem is, as the next clause shows, in the slavery of their respective children; **for she,** that is, Jerusalem, **is in SLAVERY with her children,** in slavery to legal observances (ver. 10).

26. But the heavenly **Jerusalem above,** as contrasted with that which is here and now, **is FREE** from the yoke of the law, and indeed from every other yoke, **and she is OUR mother.** According to contemporary Jewish ideas, the ideal Jerusalem already existed in the heavens and would one day descend out of heaven from God (Rev. xxi. 2, Heb. xii. 22). To Paul this city is already represented at Jerusalem by the existing Christian church. Already those whose faith is in Christ are free, sons of their mother Jerusalem the free. Instead of beginning this verse with "and the other is Sarah" (cf. ver. 24) and strictly working out the contrast between Hagar and Sarah, the one bearing children for slavery, and corresponding to the earthly Jerusalem, and the other bearing children for freedom, and corresponding to the heavenly Jerusalem, Paul simply takes up the contrast between the two Jerusalems.

27. The thought of the new Jerusalem kindles his imagination. He recalls one of the great passages by which the exiles were inspired in Babylon with the assurance that their desolated city would be populous again, and he sees in this a prophecy of the glorious future of the Christian church. **For Scripture says: "Rejoice, thou barren that dost not bear"**—the plea of Sarah may have been in the mind of Paul, as he cited these words; possibly also in the mind of the original prophet himself (cf. Isaiah li. 2)—**break forth** into crying **and shout, thou who dost not travail** with children; **for many are the children of the desolate, more than those of her who has a husband** (Isaiah liv. 1). This is the destiny in store for mother Jerusalem, *our* mother. Small and persecuted (ver. 29) now, she will one day be populous and triumphant.

28. This glorious vision the apostle wishes to write upon the imagination and the heart of his foolish Galatians, and to bring home to them the sense of *their* citizenship in this heavenly city. **Now you** (ὑμεῖς is more striking and effective than ἡμεῖς, and is probably correct, though not quite so well attested) **brethren**—with Paul affection is never lost in argument—**are, like Isaac, children of promise:** as believers in Christ, you, Gentiles no less than Jews, owe your birth to the gracious promise of God, and now therefore you are children of the new Jerusalem, which is free.

29. But history repeats itself. There was persecution even in those old days to which the allegory refers, and there is the same still. The thing is inevitable, for the two lines represented by Ishmael and Isaac, are diametrically opposed, mutually exclusive (cf. v. 17); *they cannot inherit together* (ver. 30). **Just as in those days** Ishmael, **the (child) born after the flesh** (cf. ver. 23) **persecuted** Isaac, **the (child born) after the spirit, so also (is it) to-day**—the Jews persecute the Christians. Paul knew well what this persecution meant. He had been himself pursued by the Jews with bitter and fanatical opposition, as the book of Acts everywhere attests (cf. xiv. 2, 19, xxiii. 12 etc.); and there may also be here a tacit reference to the disturbance and confusion caused in Galatia by the Judaizers (i. 7; v. 10, 12). Nothing is said in Genesis of a persecution of Isaac by Ishmael; at most it was a case of "mocking," (Gen. xxi. 9) though the margin of A. R. V. is no doubt

30 Nevertheless what [illegible] **ture? Cast out the bondwoman** [illegible] **son: for the son of the bondwoman shall** [illegible] **wo-** [illegible] **bondmaid** [illegible]

more correct with [illegible] very probable that Paul is [illegible] to some later Jews' [illegible] insolence, according to [illegible] had attempted to shoot Isaac.

30. But what does the Scripture say? asks Paul triumphantly; for [illegible] Scripture says will be decisive. "[illegible] **out the handmaid, it says, and her son; for the son of the handmaid shall in wise (οὐ μὴ) inherit with the son of the free woman."** Sarah's real words, "shall not inherit with my son, even [illegible] Isaac" (Gen. xxi. 10) are skilfully adapted by Paul, so as to fall into line with his argument: he is insisting on the incompatibility of slavery and freedom, of the spirit of the law and the spirit of the gospel. It is difficult to know whether to admire more the insight or the courage which prompted such a citation. Isaac and Ishmael *cannot inherit together*, they are radically conflicting types. It is Paul's great merit that he saw this with absolute clearness, and drew all the consequences unflinchingly. Considering that the son of the bondwoman stands in the allegory for the Jews, it is easy to see how daring was the citation, "Cast out the handmaid and her son," and to understand how the Jews waged upon Paul an incessant and implacable war. "Away with" (Acts xxii. 22) the man who maintained that, despite their sonship to Abraham, and their obedience to the law, they would be disinherited of the divine inheritance.

31. Wherefore, brethren—this is the inference to be drawn from the allegory—**we are children not,** like Ishmael **of a slave handmaid,** in which case we should ourselves be slaves, **but,** like Isaac, **of the woman that is FREE;** spiritual children of the heavenly Jerusalem, and therefore free from the bondage of Sinai, and of the Jerusalem that now is, the home of legalism.

Throughout the whole discussion, Paul's references to the Old Testament are marked by great insight, adroitness, and daring. His task is to show the incomparable supremacy of faith, and he finds adumbrations of this in some of the most unlikely parts of the Old Testament. His opponents made much of Abraham; Paul [illegible] was [illegible] and it was this that was reckoned unto [illegible] proof of [illegible] our different mental furniture and [illegible] opponents' [illegible] ordinarily skilled [illegible] statement text (Gen. xv. [illegible]) [illegible] Paul demolishes the [illegible] argument upon the importance of [illegible] Abraham by appealing to the very simple fact that Abraham had two sons (iv. 22); the real question is whether we is Isaac or Ishmael we resemble; and, if Ishmael, then we shall be "cast out,"—another very bold but felicitous application of another text (Gen. xxi. 10), "Cast out the bondwoman and her son." Paul had the insight to see in the ancient opposition between Isaac and Ishmael a prophecy or symbol of the free and the legal types of Christianity, and to discover the fate of legalism in the fate of Ishmael—to be cast out of the inheritance; and he had the courage to proclaim this to the amazement and indignation of the Judaizers; the Scripture saith that the bondmaiden and her son must be cast out.

Considering the reverence with which Paul regarded the Old Testament, and the frequency with which he appeals to it to prove a point or [illegible] attitude to the law in this epistle is very strong and [illegible]. The law is declared to be only [illegible] intention; it has no binding effect on [illegible] Doubtless in this epistle Paul is thinking mainly of its ceremonial [illegible] tions, while in the epistle to the Romans, where it is called "holy, [illegible] (vii. 12) it is mainly its moral elements that [illegible] does not discuss [illegible] between the word and the commandment. He simply says, "the law *was added*" (Gal. iii. 19). It was therefore not eternal; the eternal thing is the divine [illegible] by the promise which [illegible] the law. It is curious to [illegible] the thought of

CHAPTER 5.

1 STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Paul here anticipating the modern view of the Old Testament, according to which, generally speaking, the legal portions are second, both in point of time and importance, to the prophetic. The real heart of the Old Testament is now felt to be in the prophetic books and those written in the prophetic spirit, just as Paul felt its real heart to be in the promise, not the law.

Faith is the mighty power that transforms the world. The law can do nothing but curse a man (iii. 10) and reduce him, if he be honest with himself, to despair. Observance of ordinances can do nothing whatever towards making him a new creature; observance of the Jewish festivals is practical paganism (iv. 8-10). The thing that "counts" with God is faith—such faith as Abraham had, which was counted for righteousness (iii. 6), such faith as Habakkuk declared would be rewarded with life (vi. 11). This faith runs like a line of light all through the Old Testament; but it shines full-orbed when Christ comes. Very striking are Paul's phrases in iii. 23 and 25, "before faith came," and "when faith had come." Christ divides history in two—the time before He came, the legal dispensation, when in spite of men of faith like Abraham, generally speaking Law was lord; and the time after He came, bringing to those who believe in Him sonship and freedom. Paul understood both eras as few men have ever done. It is out of the fulness of his own experience that he writes; "before faith came we were kept in ward under law; but after faith came we are no longer under a pedagogue." He knew the constraint, the bondage, the despair, the death wrapped up in the dispensation of legalism; he had tasted and seen how bitter it was. All the more was he able to appreciate the exhilaration, the emancipation, the redemption, the sonship which were his in and through Christ. He had been a citizen of both Jerusalems—of that which now is, which is in bondage with her children; and no less of the heavenly Jerusalem whose sons are free (iv. 25-27).

Exhortation to Abide in the Liberty of the Gospel (v. 1-6).

The point which has been so abundantly established by argument, that the acceptance of the gospel is incompatible with subservience to the law, is now, in a few powerful sentences, borne directly home upon the consciences of the Galatians.

1. The connection is very close between this verse and the last: "We are children of the *free*" **It was for FREEDOM** (perhaps ἐπ' ἐλευθερίᾳ, with a view to freedom; cf. ver. 13; so Hort) **that Christ freed US** (ἡμᾶς, emphatic) from the curse of the law (iii. 13); that is, that we should be really and completely *free*; and not involved in another *yoke of bondage*, such as the Judaizers are trying to impose upon the Galatians. **Stand** firm **then** against the temptation to part with that freedom, **and do not let yourselves be entangled a second time in a yoke of slavery.** Their heathenism had been a slavery (iv. 8); their adoption of Judaistic observances (iv. 10) will be a *second* and a similar slavery. Here, as in iv. 9, Paul puts paganism and Judaism, in this respect, upon the same level. *Christians* must not be *slaves* of institutions, though they may be of Christ (Phil. i. 1) and of one another (Gal. v. 13).

2, 3. To the very important statement which Paul is about to make, he challenges special attention. **See!** and he makes it with the full weight of his personal and apostolic authority; **I Paul tell you.** For a similar introduction to a similarly authoritative section (cf. 2 Cor. x. 1). What he now says—**that if you submit to circumcision, Christ will be of no benefit to you**—puts the conclusion of his long argument so plainly and unmistakably that the most "unintelligent" of the Galatians cannot miss his meaning. He does not say, "if you *are* circumcised," but if you receive circumcision." Circumcision, which was in itself nothing (ver. 6, vi. 15), meant a good deal in the atmosphere created by the Judaizers; it meant a recognition of the law as part, at least, of the way of salvation, and therefore was, under the circumstances, an implicit denial of the "completeness" (iii. 3) of the

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
5 For we through the Spirit wait for the hope of righteousness by faith
6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love

salvation wrought by Christ. Paul faces them with the alternative, "Circumcision or Christ." If Christ avails for salvation, circumcision profits nothing; if circumcision avails for salvation, Christ profits nothing. And whatever the Judaizers may say, this is what *he*—*Paul*—says: and it is at their peril that they refuse to listen to one who is "an apostle, not from men, nor through man, but through *Jesus Christ*" Himself (i. 1). **Yes, I** solemnly **protest again,** as I have just protested in ver. 2, **to EVERY man that submits to circumcision** (not "to every man that is circumcised") **that he is bound to do the WHOLE law.** To recognize the law at all was to recognize it altogether; and the man who did not do *all* that it prescribed was cursed (iii. 10). The Galatians did not realize the scope of the obligation they were taking upon themselves, if they submitted to the Judaistic proposals of circumcision.

4, 5. There are two ways of justification—by the law, and by Christ, but they are mutually exclusive. **Your connection with Christ is annulled** at once (aor.) **you who are seeking your justification in the law;** by such an attempt **you are** at once **fallen away from the grace** of justification which is mediated by Christ alone. The reason for this pathetic fate is found in the next verse; **for** it is not by law, but by *faith* that men are justified. But the verse takes a wider sweep; it contemplates the destiny as well as the origin of this "justified" life, and we who are already living this life—Paul and those like-minded with him—are strikingly contrasted with those who are seeking justification in the law. It is out of a full personal experience, and out of the knowledge that this experience is shared by others, that Paul writes: **WE by the spirit, on the ground of faith, intently await the hope** of eternal life and future glory (Rom. viii. 18-25), which our present possession **of righteousness** (through faith in Christ), warrants us in cherishing. Every word in this great sentence is emphatic, and the whole verse is in pointed contrast to the verse that precedes. The impulse and atmosphere of the new life are associated with the *spirit*, not with the *flesh* (cf. iii. 3). The spirit is the divine spirit, working upon the human spirit; here, as so often, it is impossible to decide in favor of one rather than of the other. Those who are justified by faith in Christ move under *spiritual* impulses, and in a spiritual region, which has nothing to do with carnal ordinances like circumcision. Again their justification, their expectation, their whole life springs *from faith* in Christ, not from "the works of the law." Their attitude is one both of enjoyment and expectancy. The eyes of the legalists are upon Moses and the past, those of the Christian upon the future, when their glorious hope will be consummated (cf. Phil. iii. 20 f.). This hope is described as the *hope of righteousness;* but, considering the whole teaching of the epistle, this can hardly mean the hope that they will attain to righteousness, for this they already possess through faith in Christ (ii. 16). Rather it means the hope of future glory which their present possession and experience of righteousness inspire them to cherish.

6. This attitude of patient and hopeful expectancy springs *from faith*, not from works, such as *circumcision;* **for** that avails nothing in this connection. **In** fellowship with **Christ (Jesus), neither circumcision nor uncircumcision is of any avail** for salvation. To those who are *in Christ*, i.e. to Christians, circumcision is irrelevant, of no need or value for purposes of salvation; it is *nothing* (vi. 15). The Judaists were pleading for something that had no place and no power in the Christian scheme of things. Equally necessary, however, is the reminder that *uncircumcision avails nothing;* it also was irrelevant. Paul's argument is double-edged: a Gentile was no nearer to Christ for his uncircumcision than a Jew for his circumcision. Neither commended men to God; **but it is faith** evermore **operating through love** that avails. ἐνεργουμένη is middle, not passive, as in A. R. V. margin (wrought). Faith is the source (ἐκ) of the Christian life: from that all its activity springs. For there must be activity, as well as expectation (ver. 5); and the *instrument* (διά) of this activity is *love*. Bengel remarks with his customary terseness and insight: "With faith he joined hope in ver. 5, now he joins love; in

7 Ye did run well; who did hinder you that ye should not obey the truth?
8 This persuasion *cometh* not of him that calleth you.
9 A little leaven leaveneth the whole lump.
10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

these consists the whole of Christianity." The interlacing of the great Christian virtues in the two comprehensive verses is very suggestive. Findlay sums it up well in the words: "Love gives faith hands and feet; hope lends it wings." (*Galatians*, p. 313.) The life that starts in faith expresses itself in love and maintains itself in hope until the perfect day.

We see here, what we shall see still more plainly in the concluding section of the epistle, the intensely practical nature of the aims of Paul. His aim is not to construct a theology, but to affect and transform life. The apprehension of Christianity has to express itself in the loving service of men (cf. ver. 13 f.). It is a great thing to see that to the spiritual life such things as circumcision are irrelevant, but many who learn this lesson act as if they imagined that there was peculiar merit in uncircumcision. They [illegible] away from tradition, and pride themselves in their emancipation from it as much as others do in their adherence to it — forgetting that unless their intellectual transformation inspires them to find a nobler outlet and a higher expression for their energies, *it availeth nothing*. A merely negative attitude is of no value. Men who think liberally, for example, on political and religious problems, are tempted to look with [illegible] of more conservative instincts, and to [illegible] value. [illegible] a thing as such as liberalism — the liberalism which is need itself *from* something, but *for* a thing in particular. The thing that has [illegible] on life that touches it lovingly, helpfully, [illegible] Its worth is measured by its [illegible] A more negative [illegible] emancipation from a traditional system that is now outworn, but the possession of a new life. It is faith *working* to love. The faith that emancipates us from legalism, is hardly worth having, unless it also [illegible] hope toward the [illegible] day, and impels us to loving work in the service of one another (ver. 13).

A Friendly and a Stern Word (v. 7–12).

Paul now turns with words of gentle expostulation to his Galatians who had begun the Christian race so well, and who would have run on unhampered had it not been for the impediments thrown in their way by the Judaizers. He still hopes well of them, and expresses his confidence in their future amendment; but the others, as disturbers and subverters of the church, are dismissed by him with a word of indignant scorn.

7-9. You were running the Christian race (for the metaphor cf. 1 Cor. ix. 26) **nobly. Who hindered you** (blocked your path) **from following the truth** of the gospel? (cf. ii. 5, 14). **The persuasion** (πεισμονή recalls the preceding πείθεσθαι) to which you are yielding, certainly **(does) not (come) from God who called you** (ὁ καλέσας) in the grace of Christ (i. 6) but from a very different source: the "other" gospel of the Judaizers, to which the Galatians are lending an ear, is anything but divine. But its influence tends [illegible] to spread like **a little leaven**, which **leavens the whole lump** (cf. 1 Cor. v. 6), a little of the infection of Judaistic doctrine will in time corrupt their whole [illegible]

10. The danger is very real; but Paul, [illegible] the [illegible] of the Galatians. Whatever success the Judaizers may expect from their propaganda, **I for my part** (ἐγώ) **have confidence in you in the Lord** — all of a [illegible] *the Lord* — **that you will not change your minds**, in the direction of the Judaistic misconception of the gospel. The Judaizer had tempted the Galatians to be *minded* [illegible] Paul had taught them. But he is confident that, after they get his letter with its restatement of the gospel, they will resist the temptation. In a very different mood, however, he addresses the tempters, and foretells for them a [illegible] judgment. **But he who confuses**

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would [illegible] which trouble [illegible]

same word as i. 7) **you shall** be compelled to **bear,** like a heavy burden, **the divine judgment, no matter who he be.** Some suppose that the use of the [illegible] here points to some ringleader, [illegible] last clause in part [illegible] haps some one in Jerusalem, [illegible] supposed to point to Peter or James. But it seems more probable that the singular is to be taken quite generally, and is [illegible] the plural in ver. 12; if so, it has simply the force of individualizing [illegible]

11. But as for me, brethren, if I am still, as before my conversion, **preaching circumcision, why am I still being persecuted?** Had Paul really been accused of pr[illegible] [illegible] But [illegible] conduct of Paul [illegible] no logical [illegible] of this he had become a Jew to the Jews that he might win the Jews (1 Cor. ix. 20) [illegible]

Then the stumbling block of the cross has been abolished. [illegible] because he [illegible] for the gospel [illegible]

12. [illegible] **Would that those who are subverting you would go the length of** (see) **making eunuchs of themselves!** [illegible]

THE MORAL OBLIGATIONS OF THE NEW LIFE (v. 12–vi. 10).

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

In spite of the *for*, which connects ver. 13 intimately with ver. 12, it is quite obvious that at this point a new section of the epistle begins, which may not inappropriately be called the practical section. We have seen again and again how very far from theoretical the previous discussion has been. The apostle has written at white heat; he has sought to bring home to the Galatians, by every device of earnest and impassioned argument, that the acceptance or rejection of his teaching is nothing less than a matter of life and death. If they reject it, their connection with Christ is annulled, they are severed from Christ (v. 4); if they accept it, the spirit will quicken and sustain them with a glorious hope. Relatively speaking, the previous section might fairly be called theological. In it Paul who, in the first two chapters, proved his right to speak as an independent apostle of Jesus Christ, has shown the essential nature and condition of life in Christ, as resting upon justification by faith alone; and his presentation owed much of its clearness and cogency to its continual contrast between this way of justification and the other by the works of the law, which only leads to despair and death. Now, however, that the origin and nature of the new life have been determined, it is fitting that the epistle should close with a description of the moral contents of that life. For Christianity is not opinion, it is a life that expresses itself in service (ver. 13). It is not only faith, but faith *working* (ver. 6), and the concluding verses show how it works, or ought to work.

The Law of Love (v. 13–15).

13. The epistle is one magnificent plea for "liberty" (ver. 1); it is the meaning and object of the Christian call. **For YOU** (ὑμεῖς), whatever the Judaizers may think of the gospel, **were called for FREEDOM, brethren** (the *for* justifies the emphatic scorn with which Paul had just spoken of the "subverters," who are imperilling and would destroy this very freedom with a view to which they had been called). But of all gifts, freedom is perhaps the easiest to misinterpret and abuse. There is always the danger of its being mistaken for licence; and a special danger in this case, considering that Paul has throughout represented it as emancipation from law, the Mosaic Law. There are some to whom this doctrine, misunderstood, would only be too welcome; and it remains for Paul to safeguard it, and to show that, so far from leading to moral laxity or licence, it affords the supreme [illegible] guarantee for the purest and loftiest morality. **Only do not (use) this freedom as a starting point** (a basis of operations) **for** the indulgence of **the flesh, but through** the exercise and offices **of love be the slaves of one another.** The *serve* (A. V.) and *servants* (A. R. V.) of the English versions fail to bring out the fine paradox of Paul. He has been pleading for freedom, and protesting against slavery (iv. 3, 8, 9)—men in Christ are no longer slaves, but sons (iv. 7); and after winning for us our freedom, he reduces us to slavery again—this time, however, not to an external law, but to one another. The slavery inspired by *love* and working through love, is the truest expression of freedom. It is a very daring and suggestive paradox. It is unfortunate that there does not exist in English a word which adequately reproduces the flavor of δοῦλος. "Servant" is distinctly too mild, "bondservant" is unfamiliar, "slave" is perhaps rather too strong; but the point of the argument is best brought out by the last word.

14. **For the entire law is** for ever (perf.) **fulfilled in one word, namely this: "Thou shalt LOVE thy neighbor as thyself"**—the neighbor being perhaps primarily the fellow Christian, "those of the household of faith" (vi. 10), but in the light of Jesus' parable (cf. Luke x. 29 ff.), and of Paul's teaching elsewhere (cf. vi. 10a) we are justified in giving it also a wider reference. In spite of Paul's polemic, it turns out that he has the profoundest respect for the law, only he looks rather to what it means than to

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

what it says—not to its individual ordinances, but to its inmost spirit, as expressed in its most inspired moments (Lev. xix. 18). There seems to be a reminiscence here of the teaching of Jesus (Mat. xxii. 36-40) who taught that love was the secret and center of "the law and the prophets"—practically = the whole Old Testament. By the legalist *the whole law* ought to be kept (ver. 3), yet it cannot be kept (cf. iii. 10); but by Christ's free man it can be kept, for essentially he keeps it in serving his brethren in love. The compulsion is inner, not outer. Thus freedom from the law, which it was so easy to caricature as licence, turns out to be a fulfilment of the law—in love. There is such a thing as "the *law* of Christ" (vi. 2).

15. But this noble ideal of loving, mutual service was very far from being attained in Galatia, indeed the controversy introduced by the Judaists had rendered it practically impossible, and was bidding fair to ruin their bond of Christian brotherhood. **But if,** instead of serving one another, **you** angrily **bite** and snap at one another, like wild beasts, **and** [illegible] **devour one another, take care that you be not destroyed by one another.** The passions engendered by party spirit will lead to destruction. The repetition of *one another* in vv. 13, 15 is suggestive: those who ought to serve one another, will bite, devour, destroy one another.

The Battle of the Flesh and Spirit (v. 16-26).

The free man is free—not to obey the flesh (ver. 13), but to obey the law of love, the law of Christ, the impulse of the spirit. This paragraph illustrates what is meant by the life of the flesh, the life of the spirit, and the conflict between them.

16. What **I mean** (especially by the [illegible] **Walk by the SPIRIT.** [illegible] guiding and directing influence, and an obedience [illegible] **and** [illegible] will be [illegible] will be a truly *spiritual*, not a *carnal* one, **assuredly** (οὐ μή) **you shall not accomplish the desire of the flesh.** This was one of the ultimate objects of the multiplied ordinances of the Jewish law—to hold in check the desire of the flesh, but the power to accomplish it was lacking. What the law strove unsuccessfully to do, can be done by those who walk in the *spirit*. It is interesting to see how profoundly ethical is the conception of the spirit that governs this whole passage. In 1 Cor. xii.-xiv. it was conceived rather as a power producing miraculous and ecstatic effects; here it is the source and inspiration of the moral life.

17. The power of the flesh is terrible, and it can only be overcome by the superior power of the divine spirit. The Flesh and the Spirit are here conceived as mighty forces that contend for the mastery with the [illegible] **For there is a conflict of desires, the flesh against the spirit, and the spirit against the flesh—for these forces are in deadly opposition to one another.** [illegible] ultimate object of this opposition is **to prevent your doing the things you would** (cf. Rom. vii.). It must not be forgotten that although [illegible] expressed in general terms, and have a universal application, they are directly addressed, in the first instance, to the Galatians (2nd pers. pl.). They are, at this time especially, in a state of unstable equilibrium, so to speak, drawn this way by the spirit, in [illegible] and that way by the flesh, with which they are being taught to [illegible] their indulgences [illegible] to fall from grace. And [illegible] more generally, the desire to indulge [illegible] evil is held in check by the restraints [illegible] wards [illegible] the flesh [illegible] not "*so that* the result is that you [illegible] do the things you would") [illegible] in this [illegible] the [illegible] spirit [illegible] flesh [illegible] spirit [illegible] divine purpose [illegible] would imply in

18 But if ye be led of the Spirit, ye are
not under the law.
19 Now the works of the flesh are
manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you *in*
time past, that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.

[illegible] passages as in 22, Rom. xi. 32. (So Lipsius.)

18. But if it is by the spirit that you are being led, you are not under the law. When the spirit, which works from within, is the *driving* (ἄγω) impulse of the life, we are living under another regime altogether than that of the law, with its external compulsion, we are free. It is interesting to [illegible] Paul writes *law*, where, according to the argument, we should have expected *flesh*. Both law and flesh move in the sphere of externals, and each, in its own way, is opposed to "spirit."

19-21. In vv. 19-23 are two contrasted catalogues of the products of the fleshly and the spiritual life, which [illegible] once for all, the objection that Paul's plea for the "liberty" of the "spirit," and his polemic against the law, might lead to moral licence. **Now the works of the flesh,** which of course the man who walks by the spirit will *not* accomplish (ver. 16) **are obvious**—obvious at all times and especially so perhaps in that Greco-Roman world. **They are these**—fifteen in all (divided into four groups) if, with R. V., we omit *μοιχείαι* [illegible] (ver. 19) converges). (a) [illegible] of impurity [illegible] Roman world, [illegible] perhaps than in ours, they had won this baleful pre-eminence. [illegible] all that is [illegible] works of the flesh [illegible] shows, not certainly [illegible] But it is in sins of impurity that the flesh expresses itself most obviously and characteristically; **fornication, uncleanness** (a more general word), **wantonness** (shameless indecency, probably here in sexual relationships, though the Greek word, like the English, could refer to behaviour generally). (b) In the ancient world, immorality was very often associated with **idolatry** (cf. 1 Cor.) and among the superstitious practices encouraged by idolatry was **sorcery,** particularly [illegible] (c) A new group, suggested, perhaps, by the spirit of division and faction just [illegible] by the lust [illegible] with **enmities,** more particularly characterized as **strife** and **jealousy, angry outbursts,** and **intrigues** (these four words occur in same order in 2 Cor. xii. 20), **divisions,** more specifically **parties,** and **outbreaks of envy.** (d) The list is closed by sins of intemperance, **drunken debauches, revellings, and such like;** (although as this list is it is only typical, not exhaustive). **Of these things I tell in advance** (or before the day of judgment) **as I told you** already on my previous visits to Galatia, **that those who make a practice of such things as these shall not inherit the kingdom of God** (see 1 Cor. vi. 9-11). They are not sons, and therefore they cannot be *heirs* (iv. 7).

22-24. Over against this ugly catalogue of the works of the flesh stands the catalogue of the fruits of the spirit—both together giving reality to the conflict described in ver. 17 in general terms. It is significant that Paul does not call them *works* (ver. 19), but *fruit*. Works are [illegible] together with the [illegible] have *fruit* [illegible] "the proper product of the fruits of spirit [illegible] works of the flesh which spring from passions of many kinds" (Sieffert). **But the fruit of the spirit is love,** which [illegible] beginning is characteristic of Paul (cf. ver. 14, 1 Cor. xiii. 13), **joy** which springs from the indestructible consciousness of salvation, **peace** not so much with God (though this is involved) as with other men, for the virtues here named are mostly those exemplified in social relations; **patience** under wrath, **kindness,** more specific than, but not unlike **goodness, faithfulness,** *i.e.* fidelity in one's relations with others (not *faith*: this is not a *fruit* of the spirit, but, as the whole epistle teaches, the

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

CHAPTER [illegible]

1 BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a

---

starting-point of the life of [illegible] And as the peace and long-suffering [illegible] contrasted with strife and jealousy [illegible] 20) so **meekness**, a certain self-repression, and **temperance**, self-control, are contrasted with the sins of intemperance which closed the other list. **Against such** tempers and the men who exhibit them **there is no law:** law can bring no charge against such, and therefore in a somewhat different sense from that in which the words were used before, men of the spirit are "not under the law" (ver. 18). The case is proved, then, that Paul's liberty does not lead to immorality; his "spiritual" men keep the law in the deepest sense of all (cf. ver. 14). This is further proved from another point [illegible] **and those who belong to Christ Jesus crucified the flesh**—when by their baptism they entered into fellowship with Him (Rom. vi. 3)—**with its passions and desires.** The battle between the flesh [illegible]

25, 26. If, then, the flesh is dead, *ευ ε* *ζ. ζ.* and **it is by the spirit** (*πνευματι* emphatic in both clauses) **that we are living**, [illegible] of our lives, **by the spirit let us** [illegible] persuasive than if he had used the imperative, "do *it*"—**also walk** (cf. ver. 16). The outer life must correspond to the inner; faith must express itself (ver. 6) in practice. In view, no doubt, partly, of the factions and divisions of which he has [illegible] tion with the words; **let us not**—like the [illegible] Galatians, in order to be courted by them in [illegible] 17)—**become** (the tendency had already begun to manifest itself) **coveters of empty honor**, thereby **challenging one another** to strife and contention, and, as is natural to the weaker party, **envying one another.** *Envy* is one of the works of the *flesh* (ver. 21), and there [illegible]

[illegible] that [illegible] which ought to subsist in a [illegible] community. This [illegible] amplified at the beginning of the [illegible]

Social and [illegible]

The contrast between the flesh and the spirit was expressed in the last paragraph [illegible] 13), the life of the spiritual man, [illegible] picture, ch. vi. 1-5 paints some detail [illegible] these verses constitute a [illegible] of conduct for [illegible]

1. Brethren [illegible] the [illegible] two verses [illegible]; **if a man be** [illegible] **overtaken** [illegible] **in some transgression, you who are** [illegible] **spirit**, [illegible] **set such a one right**, [illegible] **in a spirit of meekness.** [illegible] than [illegible] piece. [illegible] is to be expected of [illegible] expresses itself [illegible] to such mercy [illegible] own frailty: **considering thyself, lest THOU also be tempted** after the plural, the singular impressively individualizes the appeal: *each* man must remember his own frailty (cf. ver. [illegible]); any man will be likely to be censorious of others, if he [illegible]

one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

considers himself, and his own liability to temptation.

2. Evermore (*pres.* imp.) **bear one another's burdens, and in this way you shall be completely fulfilling** (ἀναπληρώσετε; both the aor. and the aor. imp. *fulfil*, are well attested) **the law of Christ.** As in v. 20, *one another* is emphatic. The law of Christ is a *social* law: it considers "thy neighbor as well as thyself" (v. 14). The burdens which the Mosaic law and still more, the casuistical interpretation of that law, imposed were a "yoke which neither our fathers nor we were able to bear" (Acts xv. 10, cf. Luke xi. 46) and "it seemed good to the Holy *Spirit* and to us to lay upon you no greater *burden*" (Acts xv. 28, a passage which throws a very interesting side-light on our verse). But the *law of Christ* throws upon us not the burden of ceremonial, but the burden of helping the other man (cf. 1 Cor. x. 24), such a man *e.g.* as is "overtaken by a transgression," though of course the law is not limited in its application to this. Whatever the other man's burden may be, sin, sorrow, poverty, it ought to be borne, shared, by those who are "spiritual," and *that* is how the law of *Christ* is fulfilled. This was the law of His life, who "[illegible] our infirmities, and bare our diseases" (Mat. viii. 17). The *law of Christ*, after the elaborate polemic against the law which has characterized the epistle, this phrase comes with superb effect. Christ, too, has His law as well as Moses, but it is the law of love; a spirit, not an ordinance. "When thou layest upon me the sense of obligation, that moment thou settest my spirit free" (George Matheson).

3-5. Conceit may lead a man to judge his neighbor harshly (ver. 1) and to refuse to share his burden; such conceit is just a species of *self-deception*. **For if a man thinks he is something, when** — as this very conceit, if nothing else, shows — **he is nothing, it is himself that he is deceiving. But let each man** — instead of looking with complacency or contemptuous pity at his weak neighbor — **put his own work to the test:** (a) his own *work*, achievement, and (b) his *own* work. (a) The important thing is not what a man *thinks* about himself — in that he may be grievously deceived — but what he has *done*. And again (b), what *he* has done. His business is with *himself*, not with his neighbor (except to help him to bear his burdens); comparisons are odious. **And then,** when he has tested his own work, **he will have his ground for boasting in relation to himself alone, and not in relation to the other** weaker neighbor. Paul does not grudge a man his joy over some piece of work nobly done; only the joy must not spring from a proud comparison with some weaker, or less effective neighbor. There is no brotherliness (vi. 1) in that. **For each man has** (lit. *will have*) **his own load to carry.** The *burden* (βάρος, ver. 2) is thought of as a grievous thing, weighing a man down: the *load* (φορτίον) is that which is appropriate and peculiar to the individual, like a soldier's kit, or a ship's freight. Every man who knows how to test his work impartially (ver. 4) knows that he has enough to do with himself, and little reason to spurn or patronise his neighbor. He has his own load to carry, of weakness, and [illegible] and he has neither time nor taste for comparisons. But while every true man [illegible] conscious of his load, and well be [illegible] it into a terror of comparisons he will recognize that his obedience to Christ is most perfect when he is bearing the burdens of others.

In these five verses, notably in 2 and 5, the balance is finely held between individual and social responsibility. Beginning with the consideration that the Galatians are *brethren*, and must remember *one another*, they end by throwing *each man* back upon his individual responsibility. A clear knowledge of self should teach us [illegible] humility and sympathy; it should [illegible] up all self-deception and conceit, and send us forth with eager hearts and [illegible] to fulfil the great social "law of Christ."

6. This verse gives a special [illegible] the law of social obligation emphasized earlier in the paragraph. **Let there be a communion between him who is taught the word,** *i.e.* the gospel **and him**

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

---

who teaches (it) in all things that are good. The English translation *in all good things* tends to suggest primarily material things, and this has been encouraged by the translation, "let him that is taught *communicate*," the whole being then interpreted as an admonition to the Galatians, such as Paul gave to the Corinthians (1 Cor. ix. 11) to deal generously in material things with their spiritual teachers. But κοινωνεῖν means to *share*, not to "communicate"; besides, on the ordinary translation, the verse is somewhat abrupt. The point is that there must be a real community of ethical interest between teachers (the word implies oral, *catechetical*, instruction) and taught; and the reason for singling out these two classes is doubtless that the relations between Paul and his Galatian pupils had been imperilled by the Judaizers. There were many "*good things*" in which the pupils would no longer share if they listened to the seductive arguments of his opponents. Of course the injunction implied by the common translation is quite legitimate as a deduction from the general principle. If there is a real community of spiritual interest between teacher and pupils, the pupils will see that the teachers do not [illegible] rest on material support. [illegible] [illegible] then cat[illegible]

[illegible]

7, 8. Like the Bible generally (cf. Ps. 1) Paul holds that there are but two ways of life—the way of the flesh and the way of the spirit; and just before he adds his postscript, in a few clear, sharp sentences he shows how sure and inevitable are the laws that govern the destinies of men, according as they choose the one way or the other. The idea is worked out under the figure of seed and harvest. Men will reap as and what they sow. There is a tendency to forget, or ignore this, but **do not deceive yourselves; GOD is not mocked** (μυκτηρίζεται, a graphic word: lit. "turn up the nose at"). Men mock God when they think to escape His great law of the harvest; but they do not and cannot escape it, so He is not really mocked—they simply deceive themselves (cf. ver. 3). **For whatsoever a man sows, THAT** and nothing else **shall he also reap.** But, in the next verse, it is rather at the [illegible] Paul looks—the soil of the flesh and the soil of the spirit. **For he that is sowing to his (own) flesh, shall from the flesh** to which he is sowing, **reap corruption** (or *decay*, φθορά), **while he who is sowing to the spirit shall from the spirit** to which he is sowing, **reap life eternal.** It is possible and legitimate to see in the "sowing to the flesh" a reference to circumcision, and more generally, to the ordinances of the Jewish law, but it is more natural to interpret "flesh" and "spirit" here in the light of the catalogue of their respective works and fruit in vv. 19-23. The harvest will be reaped at the coming of Christ; it is this, perhaps, that is in the apostle's mind [illegible] corruption and life which may be reaped even in this world. [illegible] for ever, the other [illegible] the flesh, is, by its nature, corruptible, nothing but [illegible] be expected [illegible] "spiritual" man must mean *anything* [illegible] ever.

9. Confronted as we are by this dread alternative, **in doing what is noble, let us not be faint-hearted, for** the harvest is sure; **in due season,** at the appointed time of Christ's coming, **we shall reap, if we do not grow lax** *i.e.* in well doing. Faith must *work* (v. 6) in *hope* (v. 5) and patience.

10. **So then,** with faith in the certainty of the harvest, let us work; that is the conclusion of the whole [illegible] Certainly no [illegible] in any bad sense, of other-worldliness. No man ever

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

---

preached more earnestly than he the gospel of work, or rather work as a deduction from the gospel (cf. 1 Cor. xv. 58). It is not the work that saves — neither works of the law nor any other. But faith must express itself in love (v. 6) and beneficence to all men, at least to all with whom it is brought into contact; and the vision and the sure hope of the harvest in the other world must create or reinforce the desire to do with our might what our hands find to do in this. **In proportion, then, as we have opportunity** (there is a *season* for sowing as well as for reaping; same word as in ver. 9) **let us do that which is good** — which includes, but means very much more than, liberality (cf. ver. 6) — **to all** men; for the good, which it is in the power of the Christian to do, has a destination no less than universal — **and especially to those that are of the household of faith;** not "those who belong to *the* faith," in an objective sense, but "believers," all who, sharing the experience of *faith*, form, as it were, a household.

An Earnest Postscript (vi. 11–18).

At this point, Paul takes the pen from the hand of his amanuensis — for he was in the habit of dictating his letters (cf. Rom. xvi. 22) — and adds in his own hand a few verses which sum up, with magnificent earnestness and power, the teaching of the whole epistle. Perhaps he re-read the letter before adding these words, and the whole weight of his argument came back upon him again with overwhelming force. In any case, the hortatory passage which immediately preceded had not driven it from his mind; and he restates the leading thoughts of the epistle in a few sentences of remarkable power.

11. See, he says, **with what large letters I am writing to you.** He is referring apparently only to the postscript (vv. 11–18). The letters are large, probably not because the writer's sight was defective (see on iv. 15) nor because he was unaccustomed to writing, but in order to call special attention to what he had to say. His whole soul kindles again as he takes pen in hand to present to the "foolish" Galatians for the last time the truths on which so much depends. ἔγραψα, epistolary aorist, *I wrote*: from the point of view of the Galatians when they receive the letter, the writing is over. And he writes this postscript, as he occasionally writes a parting greeting or benediction (2 Thes. iii. 17 f., 1 Cor. xvi. 21–24) **with my own hand.**

12. Our interest is roused by the introduction, and the first sentence is directed against **all who desire to make a fair show** (lit. *face*) **in the flesh,** *i.e.* in outward, bodily (as opposed to spiritual) things, with especial reference, as the context shows, to circumcision: he means his Judaizing opponents. **These** are the men who (οὗτοι emphatic) **compel you to submit to circumcision, solely that they may avoid persecution for** preaching **the cross of Christ.** In this verse and the next Paul attributes base motives to the Judaizers in their circumcision propaganda. The doctrine of a crucified Messiah was detestable to the true Jew (1 Cor. i. 23), and for preaching this Paul was pursued by his fellow countrymen with the bitterest hostility. The Jewish Christians, to whom Paul is alluding here, sought to draw off from themselves the persecution which the acceptance of this doctrine involved, by insisting on the necessity of circumcision. In this way, while nominally Christians, they tried to keep the favor of the Jews, thus showing themselves to be at once guilty of cowardice and compromise, and their religion to be concerned with nothing better than external — the *fair face*: they cared much about the flesh and little about the spirit.

13. But besides cowardice and compromise, Paul charges them with insincerity and vanity: insincerity — **for even the champions of circumcision themselves do not keep the law** but — and here is their vanity — **they desire to have you circumcised,** simply **that they may boast in your flesh.** It is nothing to them whether the Galatians are "new creatures" (ver. 15) or not; they are concerned only with statistics. Every Galatian who bore the mark of circumcision would be a fresh source of joy to them, a new gratification of their vanity (cf. iv. 17), an additional means of

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

---

propitiating their Jewish friends. In the context, οἱ περιτεμνόμενοι (lit. "those who receive circumcision") while perhaps including the Galatians whom the Judaizers have influenced, seems to refer more particularly to the Judaizers themselves; the words then practically = "the circumcised," and indeed οἱ περιτεμνόμενοι is read in some MSS. Lightfoot translates, "the circumcision party." What is meant by their "not keeping the law?" More perhaps than that they *cannot* keep it—no man can keep it (cf. iii. 10, v. 3): the words of Paul seem to imply a deliberate culpability. Apparently he is pointing to some innate insincerity; champions of the law as they are, they do not really care about the whole law, but only about its more striking features, such as circumcision, by means of which they can show their converts before the world, and "glory in their flesh."

14. But, whatever *they* may boast in, **never be it MINE to boast except in the CROSS of our Lord Jesus Christ**—the full title here is very impressive. He glories in the cross, it is the center of his preaching (1 Cor. i. 23), because in and through it he has found salvation, been "delivered out of this present evil world" (i. 4). This is an utterance as daring as it is profound. To the ordinary Jew the doctrine of the cross was odious; the Judaizers sought to escape the odium which it drew upon them by a propaganda in favor of circumcision. But Paul, so far from being ashamed of the cross, or excusing it, glories in it; for it is the thing **through which to me the world has been** and evermore remains (perf.) **crucified, and I to the world.** Jowett aptly says that this expression "implies the completeness of the separation, as we might say—'He is nothing to me, and I am nothing to him.'" That Paul was crucified in the crucifixion of Christ is a bold but already familiar thought (cf. ii. 19) explained by his mysticism; very daring and original, however, is the phrase "*the world was crucified* to me." It is dead to Paul: Paul is dead to it. The world "ceases to live as a power to fascinate, terrify or hurt" (Adeney), and there is nothing more in Paul to which it can make an appeal—he is dead to it. The death of each to the other was effected by the cross. Generally speaking, the *world* here covers the ground covered by our *worldly*—all that is not in harmony with the spirit of Christ and His cross; more specifically, as the close connection of the next verse with this shows, it is the world of things external and irrelevant to salvation, such as circumcision.

15. For neither circumcision nor uncircumcision is anything, but only a new creature (lit. *creation*) is anything, and that is everything. Paul had already said something similar, but this statement is even stronger; according to v. 6, circumcision *avails* nothing (for salvation), here it *is* nothing—another of those bold assertions which show how deeply the soul of the apostle was moved as he traced the great letters with his own hand. To the Judaizers, who "compel you to be circumcised," this statement would be a provocation and a challenge. But Paul hastens at once to correct the too easy inference that he ascribes some merit to uncircumcision, and adds that it is nothing either. The Gentiles are left without ground for pride any more than the Jews or the Judaizers. The presence or absence of external marks (except those which are inwardly related to the spirit, cf. ver. 17) counts for simply nothing at all; nothing counts but the *new creation*—that creation of the divine *spirit* which is a *new* thing, different from, the antithesis of (ἀλλά) the being that lived under the old external order of things. Here it is "the new creation" (or creature) that is contrasted, as the only thing of ultimate religious worth, with circumcision and uncircumcision; in v. 6 it is "faith operating through love"; in 1 Cor. vii. 19 it is "the keeping of the commandments of God." These three statements afford a most suggestive comparison.

16. And on all who walk by this line or *rule* (for κανών cf. 2 Cor. x. 13)—the line drawn in the previous verse which defines the essence of religion—**be the peace and mercy** of God, **even upon the Israel of God**, that is, not the Jewish Christians particularly, still less the Jewish people, but the true "seed of Abraham," namely those "who are Christ's," (iii. 29) whether Jews or Gentiles. The phrase is a collective designation of those who are

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

regarded individually in the first clause of the verse. The *peace* of God forms a fine contrast to the strife which was filling the Galatian church (v. 20), and it comes as the result of His mercy or pity.

17. The ominous presence of the Judaizers has been felt throughout the whole epistle; and even in his parting words, and after the invocation of peace and grace, Paul's mind reverts to the trouble they have caused him, and deprecates any future interference with him on their part. **Henceforth** — Paul's great defence of the gospel in this epistle in reply to the action of the legalists constitutes a sort of crisis in his life — **let no one trouble me,** put me under the necessity of "defending my apostolic dignity and the divine truth of my gospel" (Lipsius). **For as for me** (ἐγώ) — however my opponents may trim their sails and succeed in avoiding persecution — **I bear the marks of Jesus in my body,** as a slave does those of his master. "He does not say," says Chrysostom, "'I have,' but '*I bear*,' (carry), like one who is proud of his trophies." The marks *of Jesus* might mean such marks as Jesus bore, *e.g.* from scourging; but more probably it means the marks which stamp him as belonging to Jesus. Sometimes devotees had the name of the god whom they worshipped marked upon them, and this was supposed to act as a charm. Herodotus (ii. 113) tells of an Egyptian temple in which if a runaway slave took refuge, "and had sacred marks (στίγματα, as here) put upon him, thus giving himself to the God, *it was unlawful to touch him*"—a passage which seems to illustrate happily this verse of Paul. It is more probable, however, that the reference is to the custom of putting upon slaves the mark of their owners. Paul is the servant of Jesus; Jesus is his *Lord* (vv. 14, 18). The marks which stamp him as belonging to Jesus are those of the afflictions which he has suffered for His sake. He has already alluded to his persecutions in a general phrase (v. 11); but the most dramatic commentary upon these "marks" is the great passage in 2 Cor. xi. 23-28, which recounts his perils on sea and land. "Of the Jews five times received I forty stripes save one. Thrice (by the Romans) I was beaten with rods, once was I stoned, thrice I was shipwrecked, a night and a day have I been in the deep." One who had endured sufferings so many and so terrible, would carry the marks of them upon his body to the grave. On the lines and scars of that bruised body was written his fidelity to his Master; and this was a reason for no man troubling him further. The words do not mean that he had already suffered enough and was weary — it is not in that spirit that Paul parts from his antagonists — but rather that, marked as the servant of Jesus, he wears a dignity which ought to exempt him from the troubles with which they had importuned him. (So Sieffert.)

18. After the tumult of the epistle, and especially the deep feeling of the preceding verse, the benediction, though very curt (cf. i. 6, iii. 1) falls with singular beauty. **The grace of our Lord Jesus Christ** (cf. 2 Cor. xiii. 14) **be with your spirit** — practically = "with you," though on hearing the word "spirit," it is impossible to forget the part that it has played in the argument of the epistle. Paul has had occasion to say many stern things to the Galatians. He began by expressing his surprise that they had so quickly changed (i. 6), he had spoken of them as bewitched and foolish; but he ends (cf. v. 13, vi. 1) by calling them **brethren.**